



Sahih Bukhari aur Ilme Ghaibe Mustafa

Written by :
Allama Muhammad Abdul Qadir

Roman Urdu :
Armaan Manjothi Noori

PUBLISHED BY
SABIYA VIRTUAL PUBLICATION

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Sahi Bukhari Aur Aqeedah E Ilm E Gaib

Kuch Log Ajkal Kisi Aqeedah Wa Bat Ke Liye Bukhari Shareef Ki Rat Lagaye Bethhe Hoty Hai Esa Hi Ek Topic Hai Ilm E Gaib Is Ke Liye B Yahi Rat Lagi Hoti Hai

In Sha Allah Hum Bukhari Shareef Sy Ek Do Tin Hadees Nahi Ilm E Gaib Sabit Karda 40 Ahadees E Mubaaraka Dikhayegy

Jo Log Yeh Rat Lagate Hai Bukhari Ki Unhony Khud Bukhari Nahi Padi Jabhi Unhe Kuch Milta Nahi

Be Ishq E Mahbbat Padte Hai Jo Bukhari
Ata Hai Bukhar Unko Bukhari Nahi Aati

Ahadees Paish Karne Sy Qabl Kuch Gaib Ke Manah Aur Humara Aqeedah Bayan Kar Dete Hai Ish Par

Imam Raghib Al Isfahani Rehamtullah Allay San E Wafat Hizri 205 Gaib Ki Taareef Karte Hue Farmate Hai

Tarjumah : Lafz Gaib Musdar Hai, Jab Suraj Wagera Aankho Sy Chhup Jaye Toh Kaha Hai Ke Suraj Gaib Ho Gya, Aur Gaib Ka Lafz Har Us Posheeda Cheez Ke Liye Ismtemaal Hota Hai Jo Insaani His Sy Chhupi Ho Aur Jo Hawas (Yani Dekhne , Sunane, Sungny, Chakhny Aur Chhune) Sy Maloom Na Ho Sake Aur Na Hi Aqal Ke Gaur Wa Fikr Sy Maloom Ho Sake, Gaib Toh Ambiyah Allaysallam Ke Bataane Sy Hi Maloom Ho Sakta Hai.

Mufradat Ul Quran Page 212

Mufshr Sahir Shaikh Ul Hadees Wal Tafseer Mufti Ahmad Yaar Khan Naeemi Rehamtullah Allay Farmate Hai

Bajariyah Aalat Ke Jo Chhupi Hui Cheez Maloom Ki Jaye Wo Gaib Nahi Maslan Kisi Aala Ke Zariye Sy Aurat Ke Pait Ka Bacha Maloom Karte Hai Ya Telephone Sy Dur Ki Awaz Sun Lete Hai Is Ko Ilm E Gaib Na Kahegy Kyon Ky Gaib Ki Taareef Me Arz Kar Dia Gya Hai Ky Jo Hawas Sy Maloom Na Ho Sake Aur Telephone Ya Redio Sy Jo Awaj Nakli Wo Awaz Hawas Sy Maloom Hone Ki Kabil Hai.

Jaa Al Haq Safah 40

Yani Agar Koi Aala Chhupi Hui Cheez Ko Zahir Kar De Toh Yeh Ilm E Gaib Nahi Ke Aale Ke Zahir Karne Ke Baad Hume Is Cheez Ka Ilm Hawas Ky Zariye Sy Hua Lekin Jo Ilm Wahi Ke Zariye Kisi Nabi Ko Ya Kashf Ya Ilhaam Ke Zariyeh Kisi Wali Ko Hasil Ho To Wo Hasil Hone Ke Bad Bhi Ilm E Gaib Hai Ke Ilm E Gaib Kahte Hi Usko Hai Jo Hawas Aur A'la Sy Maloom Na Ho Saky Albata Yeh Farq Yad Rahe Ke Bazariyah Wahi Nabi Ko Hasil Hone Wala Ilm Qataee Wa Yaqeeni Hota Hai Jab Ke Wali Ko Kashf Ya Ilham Ke Zariyeh Hasil Hone Wala Ilm Za'nni Hota Hai.

Khaliq Aur Makhluq Ilm Me Barabari Nahi
Ilm E Illahi Aur Makhluq Ke Ilm Darmiyan Barabari Ka Shaibah Kisi Musalmaan Ke Dil Wa Dimaag Me Nahi

Sahih Bukhari Aur Ilme Ghaib

Aa Sakta, Khaliq Aur Makhluq Ke Ilm Ke Darmiyan
Kae Wujhaat Sy Fark Hai,
Chunache Imaam Ahle Sunnat Ala Hazrat Sha Ahmad
Raza Khan Rehmatullah Allay Farmate Hai
Allah Ka Ilm Zaati Hai.
Makhluq Ka Ilm Atai Hai

Allah Ka Ilm Uski Zaat Ke Liye Wajeeb Hai
(Yani Wo Allah Hai Jiski Zaat Hi Esi Hai Ke Use Har
Cheez Ka Ilm Hona Zaroori Hai).

Makhluq Ka Ilm Us Ke Liye Mumkin Hai
(Yani Zaroori Nahi Ke Makhluq Ko Har Har Cheez Ka
Ilm Ho, Mumkin Hai Kisi Cheez Ka Ilm Ho, Kisi Ka Na
Ho).

Allah Ka Ilm Azali, Sarmadi, Qadeem Haqeeqi Hai
(Yani Humesa Humesa Sy Hai)

Makhluq Ka Ilm Haadis Hai Isliye Ke Tamaam Makhluq
Haadis Hai
(Humesa Sy Nahi)

Allah Subhan Wal Ta'ala Ka Ilm Makhluq Nahi.
Makhluq Ka Ilm Bhi Makhluq Hai(Paida Kia Gya Hai)
Allah Subhan Wa Ta'ala Ka Ilm Kisi Ke Zair E Qudrat
Nahi
Makhluq Ka Ilm Allah Ta'ala Ki Qudrat Me, Us Ke Zair
E Dast Hai.
Ilm E Illahi Kisi Tarah Badal Nahi Sakta.

Makhluq Ka Ilm Badal Sakta Hai.

In Farqo Ke Hoty Hue Barabari Ka Waham Na Karega
Magar Jis Par Allah Ta'ala Ny Laanat Ki Aur Unhe
Bahra Kar Dia Aur Unki Aankhein Phord Di.

Al Daulat Ul Makhiyah , Safah 87

Laa Mehdoodh Ilm Sirf Allah Ko Hai

Imaam Ahle Sunnat Maulana Sha Ahmad Raza Khan
Allay Rehma La Mehdoodh Ilm K Bare Me Farmate Hai

Allah Subhan Wa Ta'ala Ke Zaat Gair Muntahi Aur Uski
Sifatein Bhi Gair Muntahi Aur Unme Har Shifat Gair
Muntahi Aur Adad Ke Silsile Gair Muntahi Aur Ese Hi
Abad Ke Din Aur Uski Gadiyah Aur Uski Aane Aur
Jannat Ki Naimato Sy Har Naimat Jahanum Ke Ajaabo
Sy Har Ajaab Janatiyon Aur Dozakhiyon Ki Shan Se Aur
Un Ke Palak Jabakna Aur Unki Janbhise Aur Unke Siwa
Aur Cheezy, Yeh Sab Gair Munatahi (Yani La
Mehdoodh) Hai Aur Yeh Sab Allah Ta'ala Ko Azal Wa
Abad Me Puri Tafseel Ihata Ke Sath Maloom Hai.

Ad Daulat Ul Makhiyah

Humare Aqa Madni Mustafa ﷺ Ko Agar Che Jahannum
Ke Ajaab Aur Jannat Ki Naimato Ke Bare Me Kasheer
Ilm Dia Gya Hai Balke Mushahida Bhi Karaya Gya Hai
Lekkin Makhluq Me Sy Kisi Ko Bhi La Mehdoodh Ilm
Hasil Nahi Ho Sakta, Chunache Imaam E Ahle Sunnat
Rehmatullah Allay Farmate Hai

Makhluq Ka Ilm Agar Che Kitna Hi Kaseer Wa Bashyaar Ho Yaha Tak Ke Arsh Wa Farsh Me Roz E Awawal Sy Roz E Aakhir Tak Aur Uske Karodo Mishal Sab Ko Muhit Ho Jaye (Gair Le) Jab Bhi Na Hoga Magar Mehdood Baalfahal (Yani Makhluq Me Sy Kisi Ka Ilm Arsh Aur Farsh Roz E Awal Wa Roz E Aakhir Ke Darmiyan Mana Jaye To Wo Mehdood Hi Rahega) Isliye Ke Arsh Aur Farsh Do Kinaare Gairane Wale Hai Aur Roz E Aawal Sy Roz E Aakhir Tak Yeh Dusri Do Hadein Hui Aur Jo Cheez Do Gairner Walo Me Ghiri Ho Na Hogi Magar Muntahi (Yani Mehdoodh).

Ad Daulat Al Makhiyah

Mufti Ahmad Yaar Khan Naeemi Farmate Hai
(Nabi E Paak ﷺ Ke Liye) Qul Shifaat Illahiya Aur Bad E Qayaamat Ke Tamaam Waqiaat Ke Ilm Ka Hum Bhi Dawa Nahi Karte.

Jaa Al Haq Safah 24

Allama Gulaam Rasool Saeedi Sahab Farmate Hai
Pas Janana Chaiye Ke (Huzoor Aqdas ﷺ Ilm E Quli (Manane) Ka Yeh Matalb Nahi Ke Jo Khuda Ka Ilm Hai Wo Huzoor Pak Ko Sab Hasil Hai Balke Makhluqaat Aur Loh E Mehfuz Ka Qul Uloom Huzoor ﷺ Ko Hasil Hai Aur Allah Ta'ala Ka Ilm Loh E Mehfuz Me Mun'asar Nahi Hai Balke Karodo Loh E Mehfuz Bhi Allah Ta'ala Ke Ulloom E Gair Mutnahiya Ki Mut'hamal Nahi Ho Sakte.

Ilm Maakaan Wa Mayakun Ka Manah

Allah Azwajjal Ny Humare Nabi Pyaare Aqa Madni Mustafa ﷺ Ko Maa Kaan Wama Yakun Ila Alkh Ka Ilm Ata Farmaya Hai Is Ka Manah Yeh Hai Ke Aap ﷺ Ko Makhluk Ki Ibtada Yani Roz E Awal Sy Roz E Qayamat Tak Hone Wale Tamaam Waqiat Ka Ilm Arsh Ta Farsh Mushriq Ta Magrib Tamaam Cheezo Ka Ilm Ata Farmya Gya Aur Roz E Awwal Sy Lekar Qayaamat Tak Paida Hone Wali Tamaam Cheezo Me Sy Koi Cheez Aap ﷺ Ky Ilm Shareef Sy Baahar Nahi.

Imaam Ahle Sunnat Ala Hazrat Imaam Ahmad Raza Khan Allayrehma Farmate Hai

Beshaq Hazrate Ijjaz Izzat Azmat E Haq Apne Habeeb E Kareem ﷺ Ko Tamaam Awaleen Wa Aakhirin Ka Ilm Ata Farmaya, Shareek Ta Garab , Arsh Ta Farsh Sab Unhe Dikhaya Gya (Zamenen Wa Aashmaan Ke Malko) Ka Shahid Banaya, Roz Awal Sy Roz E Aakhir Tak Sab Maakan Wama Yakun Unhe Bataya, Ashiyah Mazkura Sy Koi Jara Huzoor Ky Ilm Sy Baahar Na Raha, Ilm Azeem E Habeeb E Kareem Un Sab Ko Muhyat Hua, Na Sirf Ijmalan Balke Har Sageer Wa Kabeer (Har Chhoti Bardi Cheez) Har Rutb Wa Yabs (Yani Har Khusk Wa Tar) Jo Pata Girta Hai Zamenen Ki Andheeriyon Me Jo Dana Kahi Parda Hai Sab Ko Juda Juda Tafseelan Jaan Lia. Lillah Il Hum Kasheeran.

Fatwa E Razwiyah Jild 29 Safah 486

Ish Ibaarat Me Imaam Ahle Sunnat

Allay Rehama Ny Nabi E Paak ﷺ Ke Ilm Shareef Ke Bare Me Jo Tafseelan Bayan Ki Hai Iska Taaluq Qayaamat Tak Makhuluq Ke Haalat Wa Waaqiat Sy Hai, Jaisa Ke Aap Allayrehma Ke Farmaan " Roz E Awal Sy Roz E Aakhir Tak" Se Zahir Hai, Aur Bukhari Wa Muslim Ki Ahades Me Aap Anqareeb Mulaahija Farmayegy.

Qaayamat Ke Baad Ke Tamaam Waqaiat Aur Tamaam Cheezo Ka Ilm, Yeh Ek La Mehduud Silsila Hai Hum Aap ﷺ Ke Liye La Mehdoodh Ilm K Qail Nahi Baad E Qayaaamat Humesa Humesa Hone Wale Tamaam Waqiat, Humesa Humesa Jo Cheezein Jannat Aur Dozakh Me Paida Hoti Rahegi Wageraha Tamaam La Mehdoodh Silsilo Ka Ilm Sirf Allah Azwajjal Ko Hai, Han Albata Yeh Baat Zaroor Hai Ke Qayaamat Ke Baad Ke Waqiat Me Sy Jitna Allah Azwajjal Ny Chaha Ilm Aap ﷺ Ko Ata Farma, Yaha Tak Ke Jannatiyon Ke Jannat Aur Dozakhion Ke Dozakh Me Jaane Tak Ka Ilm Ata Farma Dia.

Agar Janaab E Rasool ﷺ Ke Liye Aalam Ke Tamaam Zuraat Ka Ilm Sabit Kia Jaye To Is Sy Allah Azwajjal Ky Ilm Sy Barabari Nahi Ho Sakti.

Ilm Maakaan Wama Yakun Ki Quraani Daleel

Allah Azwajjal Apne Mehboob ﷺ Ko Mukhaatib Karke
Farmata Hia

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

اور ہم نے تم پر یہ قرآن اتارا کہ ہر چیز کا روشن بیان ہے

Aur Humne Tum Par Yeh Quraan Utara Har
Cheez Ka Roshan Bayaan

Surah Nahal Aayt 89

Hadees 1

Hazrat Abu Musa Ash'ari Radiallahu Ta'ala Anho Ny
Farmaya : Nabii E Kareem ﷺ Sy Esy Sawaalat Kiye
Gaye Jo Ap Ko Naapasnd Thy Jab Sawalt Jayda Hone
Lagy Toh Ap Naraz Ho Gaye Phir Logo Sy Farmaya : Jo
Chaho Mujh Sy Puchho Lo !

Ek Shaks Arz Guzar Hua Ke Mera Baap Kon Hai ?
Farmaya : Tumhara Bap Hujaifa Hai, Phir Ek Dusra
Admi Khada Hua Arz Guzaar Hua : Yaa Rasoolallah
Mera Bap Kon Hai ? Frmaya Ky Tumhara Baap Salem
Shaibah Ka Ajaad Karda Gulaam Hai, Jab Hazrat
Ummar Ny Ap Ke Chhehry Par Gazab Ky Aashar Dekhe
To Arz Kia : Yaa Rasoolallah ! Humne ALLAH
Azwajjal Ki Taraf Tauba Karte Hai.

Sahi Bukhari Jild 1 Kitab Ul Ilham

Faqih Ul Hind Shareef Ul Haq Amjadi Rehmatullah
Allay Is Ki Sharah Me Farmate Hai

Un (Sawaal Karne Wale Sahabi) Ka Nam Abdullah Tha, Is Sawaal Ki Wajh Yeh Thi Ke Log Un Ke Nasab Me Shaq Karte Thy, Kabhi Jagdy Me Kisi Dusry Ki Taraf Mansub Kar Dete Thy, Huzoor Ke Irshaad Ke Baad Logo Ka Shaq Wa Shubah Dur Ho Gya, Dusre Sahib Sa'ahd Bin Salim Maula Shaibah Tha, Unka Bhi Yahi Hal Tha.

"An Ashiyah Kareha'ha" Ke Tehat Farmate Hai

Ish Sy Murad Ese Sawaalat Hai Jin Sy Koi Deeni Ya Duniyawi Fayda Wa Abshta Na Ho, Mashlan Is Ka Aetqaad Zaroori Ho Na Amal, Ese Sawalat Mamnuh Hai Mashlan Yeh Sawl Ke Hazrt Adam Ny Sab Sy Pehle Kya Khaya Tha. Fidiyah Ismail Ka Dumbah Kya Hua Yeh Ke Sawaalat Aazmane Ke Liye Kiye Jaaye Ya Aajiz Karne Ki Niyat Sy Kiye Jaaye Ese Sawalaat Mamnuh Hai, Warna Agar Ilm Nahi To Kufr Wa Iman Wa Faraiz Ka Ilm Puchna Farz, Wa Ajbat Ka Wajee Aur Musht'habat Ka Musthab Irshad Hai :

TARJUMAH : Ahle Zikr (Yani Ahle Ilm) Sy Puchhlo Jo Tum Na Janty Ho.

Al Nahal : 34

Faqih Al Hind Rehmullah (Salaun Amashe'atum) Ke Tehat Likhty Hai

("Amma"Me) Ma Umoom Ke Liye Hai Neez Is Umoom Par Yeh Daleel Hai Ke Hazrat Abdullah Aur Hazrat Sahd Ny Apne Apne Baap Ka Nam Puchha Yeh Duniyawi Sawaal Hai, Isliye Irshaad Ka Matlab Yeh Hua Ke Tum Logo Ka Jo Jee Chahe Puchho, Khaw Wo Dunia Ki Baat Ho Ya Deen Ki , Me Sab Batoga Yeh Wahi Kah Sakta Hai Jo Deen Wa Dunia Ke Tamaam Uloom Rakhta Ho Is Hadees Sy Bhi Sabit Key Huzoor Aqdas ﷺ Ko Deen Aur Dunia Ke Jumla Uloom Hasil Thy Usi Sy Un Logo Ki Galti Wajeh Ho Gayi Jo Yeh Kahty Hai Ke Huzoor Aqdas ﷺ Sirf Deen Ke Jumla Uloom Rakhty Thy, Dunia Ky Uloom Me Yeh Haal Tha Ke Deewar Ke Piche Ki Khabar Na Thi.

Nujtul Qari Sharah Sahi Bukhari Safah 439

Hadees 2

s

Tariq Bin Shahaab Rehmtullah Sy Marwi Hai Unhony Kaha Ky Mene Hazrat Ummar Radiallahu Ta'ala Anho Ko Suna Ke Wo Farmate Hai Ky Nabi E Kareem ﷺ Humare Darmiyan Ek Bar Khade Hue Aur Makhluq Ki Paidaish Ki Ibteda Ky Mutliq Hume Khabar Di Yaha Tak Ke Jannati Apne Thhikano Me Aur Dozakhi Apne Thhikano Me Dakhil Ho Gaye Use Jisny Yad Rakha So Yad Rakha, Jo Bhul Gya So Bhul Gya.

Sahi Bukhari Kitab Badh Al Khalq

Imaam Muslim Rehmatullah Allay Ish Hadeesh Ko Aur K Sand Sy Riwayat Karte Hai

Hazrat Abu Zaid Ansari Radiallahu Ta'ala Anho SY Riwayat Hai Ke Unhony Farmaya : Rasoolallah ﷺ Ny Hume Subah Namaz Pardai Aur Mimber Par Tashreef Le Gaye Aur Hume Khutba Dena Shuru Kia Yaha Tak Ke Zohar Ka Waqt Ho Gya, Zohar Ki Namaz Pardh Kar Mimber Par Tashreef Le Gaye Aur Khutba Dete Rahe Phir Asar Ki Namaz Pardayi Phir Usi Tarah Khutba Dete Rahe Yaha Tak Ke Suraj Dub Gya Us Khutbe Me Maakaan Wama Yakun Yani Jo Ho Chuka Tha Aur Jo Ainda Hone Wala Hai Sab Kuch Bayan Farma Dia, Hum Me Sy Jadya Ilm Wala Wo Hai Jisny Us (Khutbe) Ko Sab Sy Jayda Yad Rakha.

Sahi Muslim Kitab Ul Fitn

Mazkura Bala Hadees Ki Tehat Faqih Ul Hind Rehmatullah Allay Likhty Hai

Ish Hadees Ke Mutabiq Hum Ahle Sunnat Wa Jammah Ka Aqeedah Hai Ke ALLAH Azwajjal Ny Huzoor Aqdas ﷺ Ko Jamih Makaam Wama Yakun Ka Ilm Ata Farma Yaani Ibtedah Sy Afraish Sy Lekar Qayamat Tak Jitni Makhluqaat Maujood Ho Chuki Hai Ya Maujood Hai Ya Aainda Hogi Un Sab Ka Ilm Ata Farma, Zaat E Bari Ta'ala Aur Uski Shifat Chunke Wajeeb Gair Makhluq Hai Wo Makaam Wama Yakun Me Dakhil Nahi Agar Che Zaat Wa Shifat Ka Ilm Kaseer Huzoor Aqdas ﷺ Ko Hasil Hai Magar Wo Is Me Dakhil Nahi, Usi Tarah Mumna'at, Muhaalat Aur Wo Cheezein Jin Ka Wajood Mumkin Hai Magar Wo Kabhi Maujood Hone Ya Na Hogi Wo Bhi Makaam Wama Yakun Me Dakhil Nahi, Agar Che Unka Bhi Kaseer Wa Afr Balke Awfr (Boht Jayda) Hasil Hai, Usi Tarah Qayamat Ke Bad Ke Ahwal Bhi Dakhil Nahi, Agar Che Unka Bhi Kaseer Wa Afr Balke Ufar Hasil Hai, Qayam E Qayamat Us Me Dakhil Hai Ya Nahi Is Bare Me Ikhtlaaf Hai, Sahi Yeh Hai Dakhil Hai Aur Uski Daleel Bhi Yahi Hadees Hai.

Phir Farmate Hai Ish Hadees Ki Sharah Me Sand Ul Alhafaaz Allama Ibn Hajar Asqalani Fatah Ul Bhari Jild 2 Safa 523 Me Likhty Hai

Tarjumah : Yeh Hadees Ish Ki Daleel Hai Ke Rasoolallah ﷺ Ny Ek Hi Majlish Me Tamaam Makhluq Ke Ahwaal Jab Sy Khalqat Shurah Hui Aur Jab Tak Fanah Hogi Aur Jab Uthhai Jayegi Sab Bayan Farma Dia Aur Yeh Bayaan Shuruh Wa Afarish (Makhluq Ki Paidash Ke

Aagaz) Dunia Aur Mahshar Sab Ko Muhiyat Tha Aur Un Sab Ka Ek Hi Majlish Me Bayaan Farma Dena Nihayat Azeem Maujiza Hai.

Allama Badr Ul Deen Mahmood Aaini "Umddat Ul Qari (Jild 10, Safah 445 Me Isi Hadees Ke Tehat Raqmatraaz Hai

Tarjumah

Yeh Hadees Daleel Hai Ke Rasoolallah ﷺ Ny Ek Hi Majlish Me Awwal Sy Aakhir Tak Tamaam Makhluqaat Ky Tamaam Halaat Bayan Farma Diye Aur Un Sab Ka Ek Hi Majlish Me Bayaan Farma Dena Nihayat Azeem Maujiza Hai.

Allama Taibi Ny Sharah Misqaat Me Isi Hadees Ke Tahat Farmaya (Jaisy Ahmad Khateeb Qastlaani Ny "Irshad Ul Shari" Me Aur Mirqat Me) Hazrat Mula Ali Qari (Rehmatullah Allay) Ny (Isi Ki Mishal Ibarat) Naqal Farma Kar Qaraar Rakha, Yeh Panch Sharain Mutfiq Al Saan Ho Kar Likh Rahe Hai Ky Yeh Hadees Ish Baat Ki Daleel Hai Ke Huzoor Aqdas ﷺ Ny Ek Majlish Me Ibtada Afrainsh Sy Le Kar Janatyon Ke Jannat Aur Dozakhiyon Ky Dozakh Me Jane Tak Tamaam Makhluqaat Ke Kul Hallat Ki Bhi Khabar Dey Di (Phir Farmate Hai) Iska Matlab Yeh Hua Ke Yeh Bhi Bata Dia Kpn Jannati Hai Aur Kon Dozakhi ? Uski Ka Nam Jamih Makaan Wama Yakun Ka Ilm Hai Is Hadees Sy Shabit Ho Gya Ke Ashlaaf Ka Aqeedah Yahi Tha Ke

Huzoor Aqdas ﷺ Jamih Makaam Wama Yakun Ky Aalim Thy Humara Yeh Aqeedah Ashlaaf Ke Aqeedy Ke Mutabiq Hai.

Nujtul Qari Jild 6 Safah 693

Shaikh Ul Hadees Wal Tafseer Allama Gulam Rasool Saeedi Farmate Hai :

Ish Jagah Baaz Log Yeh Aitraaz Karte Hai Ke Ek Majlish Me In Tamaam Umoor Ka Tafseelan Bayaan Nahi Ho Sakta :

Isliye Ish Hadees Ka Mafaad Yeh Hai Ke Huzoor ﷺ Ny Is Mauqah Par Aham Aham Batein Bayan Kar Di Thi, Iske Jawaab Sy Pehle Yeh Guzarish Hai Ky Gumrahi Ki Awalan Buniyad Yeh Hai Ky Huzoor ﷺ Ki Zaat E Muqdasas Ko Apne Upar Qayaas Kar Lia Jaye Aur Ish Bina Par Yeh Farz Kia Jay Ke Chunky Hum Qaleel Waqt Me Kaseer Umoor Bayan Bayan Nahi Kar Sakte, Isliye Huzoor Bhi Nahi Kar Sakty, Ab Dekhe Ke Qaleel Waqt Me Yeh Bayaan Mumkin Hai Ya Nahi ? Toh Dekhe Quraan Kareem Ke Mutabiq Hazrat Sulemaan Allaysallam Ke Ek Ummati Aashf Bin Barkhaya Ny Palak Jhapakne Sy Pehle Teen Mah Ki Musafiyat Sy Tahkht E Bilqees Laa Kar Hazrat Sulemaan Allaysallam Ke Samne Rakh Dia, Pas Jab Sulemaan Allaysallam Ka Ek Ummati Is Qadr Taweel Kam Ko Ek Lamha Kar Sakta Hai To Jin Ke Samne Hazrat Sulemaan Bhi Ummat Ki Haisiyat Rakhte Hai Wo Ek Din Me Yeh Tafseeli Ahwaal Bayan Nahi Kar Sakty ?

Neez Bukhari Sahreef Me Hai Hazrat Dawood Gordi Par Zaeen Bichany Ka Hukm Dete Aur Zaeen Bichne Sy Pehle Zaboore Khatam Kar Lete Aur Sabko Chordhy Waqiah E Meraaj Bhi To Ek Lamha Me Waqih Pajeer Hua Pas Jo Ek Lamha Me Tafseelan Sair E Mehraaj Kar Sakte Hai Wo Ek Majlish Me Ibteda E Afrainsh Sy Dakhul E Jannat Tak Ke Tafseeli Ahwaal Bhi Bayaan Kar Sakte Hai Aur Agar Yeh Mushkil Hai Toh Phir Wo Bhi Mumkin Nahi.

Muqalat E Saeedi Safah 321

Neez Allama Aaini, Ibne Hajjar Asqalani, Qustlaani Wagerahum Ka Is Khutba Ko Maujiizat Me Shumar Karna Bhi Is Baat Ki Daleel Hai Ke Ish Khutbe Me Ta Qayamat Kainaat Ke Tamaam Waqiat Ko Tafseelan Bayaan Kia Gya Tha Kyon Ky Waqiat Ke Ijmaali Bayaan Ko Maujiza Nahi Thhehraya Jaa Sakta.

Hadees 3

Hazrat Hujaifa Radiallahu Ta'ala Anho Ny Farmaya :
Beshaq Nabi E Kareem ﷺ Ny Hume Ek Esa Khutba Dia
Ke Is Me Qayaamat Tak Ki Koi Cheez Bayan Karne Sy
Na Chordi, Ise Jana Jisny Jana Aur Jo Na Jaan Saka So
Na Jaan Saka (In Batayi Gayi Bato Me Sy) Bhuli Hui
Kisi Cheez Ko Jab Hoty Hue Dekhta Ho To Pehchaan
Leta Ho Jaisy Admi Apne Sy Bichhardi Hui Cheez Ko
Dekhate Pehchan Leta Hai.

Isi Mazmun Ki Majeed 4 Ahadees Mulahija Farmaye
Jise Imaam Ahmad Raza Khan Allayrehma Ny Ad
Daulat Ul Makiya Me Jamah Farmai Hai Me Unhe Asal
Kitab Sy Murja'at Karke Paish Kar Rha Hon

1.

Hazrat Shubaan Radiallahu Ta'ala Anha Sy Marwi Ky
Rasoolallah ﷺ Ny Farmaya : ALLAH Ta'ala Ny Tamam
Ruh E Zamenen Ko Mere Liye Lapet Dia Aur Me Us Ky
Tamam Mashaariq Wa Magaarib Ko Dekh Lia Aur
Beshak Meri Ummat Un (Mashriq Wa Magaarib) Ke
Malko Tak Pohchgayi, Jitni Zamenen Ko Mere Liye
Lapeta Gya Aur Mujh Surkh Wa Safed Dono Khazane
Ata Kiye Gaye.

Sahi Muslim Kitab Ul Fitn

2.

Hazrat Ibne Abbas Radiallahu Ta'ala Anho Sy Marwi
Hai Ky Rasoolallah ﷺ Ny Farmaya Ke Gujisata Raat

Mujhe Mere Rab Tabaarak Wa Ta'ala Ka Haseen Surat Me Deedar Hua (Rawi Farmate Hai Mera Gumaan Hai Ke Aap ﷺ Ny Farmaya Ke Mene Nind Me Deedar Kia) ALLAH Ny Farmaya : Yaa Muhammad ! Kya Jante Ho Ke Mala Ala Ke Faristein Kis Bare Me Jagdte Hai ? Mene Kaha : Nahi, Pas ALLAH Ny Apna Dast E Qudrat Mere Dono Kandho Ke Darmiyaan Rakha Yaha Tak Ke Mene Us Ki Thhandak Apne Sine Me Pai, To Me Jaan Lia Jo Kuch Aasmano Aur Jo Kuch Zamenen Me Hai, Phir ALLAH Ta'ala Ny Farmaya : Yaa Muhammad ! Kya Jante Ho Ky Malaila Ky Faristein Kis Bare Me Jadgty Hai ? Mene Kaha : Jee Han Kfaarat Ke Bare Me (Mula Ali Qari Ke Faristein Aaps Me Jagdatey Hai) Aur Kaffaarat Namaz Ke Baad Masjeed Me Thhehrana , Jamaa'at Hasil Karne Ke Liye Pao Sy Chal Kar Jana Aur Jab Wuju Karna Bhari Ho Is Waqt Wuju Karna Hai, Jisny Yeh Kaam Kiye Wo Khairiyat Sy Zinda Rahega Aur Khairiyat Sy Marega Aur Wo Gunaho Sy Esa Paak Ho Jayga Jaisy Aaj Uski Maa Ny Use Jana Ho, Phir ALLAH Ta'ala Ny Farmya : Aey Muhammad ! Tum Namaz Pard Chuko To Is Tarah Kaho : Aey ALLAH Humare ! Me Tujh Sy Nekiyah Karny, Buraiyah Chordhne Aur Masaakeen Ki Mahbbat Ka Sawal Karta Ho Aur Jab Tu Apne Bando Ki Is Dunia Me Azmaish Karna Chahe To Meri Azmaish Kiye Bagair Mujhe Is Dunia Sy Uthha Lena Aur Kaha : Darjaat Yeh Hai : Salam Aam Karna, Khana Khilaana Aur Raat Me Ese Waqt Namaz Pardna Jab Logo Soye Hue Ho.

Jamah E Tirmizi , Kitaab E Tafseer Ul Quraan An Rasoolallah ﷺ.

Al Musnad Aur Majmah Al Kabeer Al Tibraani

Inka Hasil Yeh Hai Ke Hazrat Abu Zar Gafaari Farmate Hai

Rasoolallah ﷺ Ny Hume Is Haal Par Chordah Ky Hawa Me Koi Pareenda Par Marne Wala Esa Nahi Jiska Ilm Huzoor ﷺ Ny Humare Samne Bayaan Na Farmya Ho.

4

Hazrate Ibne Umar Sy Marwi Hai Ky Rasoolallah ﷺ Ny Farmaya : Beshaq ALLAH Azawjjaal Ny Dunia Mere Samne Kardi To Me Dunia Ko Aur Dunia Me Qayaamat Tak Is Me Jo Kuch Hone Wala Hai Sab Ko Yun Dekh Raha Ho Jaise Apne Hath Ki Is Hatheli Ko, Is Roshni Ke Sabab Jo ALLAH Azwajjal Ny Apne Nabi Ko Ata Farmai Hai Jise Us Sy Pehle Ambiyah Ko Ata Farmai Thi.

Majmah Ul Jauwaid ,Hilyat Ul Aauliyah, Kanjul Ummal Ghujista Ahaadees Sy Roz E Roshan Ki Tarah Yeh Wajeh Hua Ke Rasoolallah ﷺ Ny Ish Dunia Sy Is Haal Me Parda Farmya Ke ALLAH Azwajjal Ny Ap Ko Makhluq Ki Ibteda Sy Inteha Tak Ke Tamaam Waqiat Aur Tamaam Cheezo Ka Ilm Ata Farma Dia Tha, Agar In Ahadees Ko Sunane Ke Baad Yeh Sawaal Paida Hua Ke Ek Taraf Hum Yeh Kahte Hai Key Roz E Awwal Sy

Roz E Aakhir Tak Ka Ilm Darja Ba Darja Bhardata Raha Aur Iski Takmenel Nujul E Quraan Ki Takmenel Ke Sath Hui Jab Ke Un Ahaadees Sy Maloom Ho Rha Hai Ke Dafatan Yani Ek Sath Har Cheez Ka Ilm Dy Dia Gya Tha,

Is Sawaal Ka Jawaab Dete Hue Allam Gulaam Rasool Saeedi Likhty Hai

Hasil E Hadees Hai Ky Huzoor Ky Ilm E Quli Ka Yeh Matalab Nahi Ke Khuda Ka Kul Ilm Apko Hasil Hai Balke Makhluq Ka Kul Ilm Apko Ata Kia Gya Aur Uski Takmenel Nujul E Quraan Ky Ziman Me Tadrjan Hui Aur Jin Ahadees Ka Yeh Mafaad Hai Ke Tamaam Haqaiq Aap Par Daftan Mankashaf Ho Gaye Thy Wo Tadreej Ke Manafi Nahi Hai Kyon Ke Aalm Ke Ahwaal Aur Sifaat Yauman Fayuman Badlte Rahe Hai, Pas Aasmaan Wa Zamenen Ke Tamaam Haqaiq Aap Par Paish Kiye Gaye Aur Apne Unhe Jaan Lia Aur Un Ki Tafseelat Par Ap Ko Tadreejan Itlah Hui.

Taujee Ul Bayaan Safah 504

Yani Kisi Cheez Ka Ilm Do Tarah Sy Hota Hai Ek Ijmaali Aur Dusra Tafseeli Jaisy Hum Apne Dost Ko Jab Kisi Cheez Ke Bare Me Batate Ahi To Sab Sy Pehle Ijmaali Taur Par Kahte Hai Ke Falah Shahar Me Ek Nihayat Khubsurat Masjeed Hai, Pehle Use Us Cheez Ky Hone Ka Ijmaal Ilm Hasil Hota Hai Phir Hum Use Us Masjeed Ke Bare Me Tafseelat Batate Hai , Allama

Saeedi Hifz Ullah Ke Kalaam Ka Khusala Yeh Hai Ke ALLAH Subhanwa Tallah Ne Apne Habeeb ﷺ Ko Aula Har Cheez Ka Ijmali Ilm Ata Farmya Jab Ke Uski Tafseel Nujul E Quraan Ke Ziman Me Ata Hui, Jin Ahadees Me (Fa'aleemato Ma Fee Alshamwate Wama Fil Ard) Wagera Ha Ke Alfaaz Hai Us Sy Ijmaali Uloom Murad Hai Aur Har Cheez Ka Roshan Bayaan Aur Tafseel Quraan E Azeem Sy Hasil Hui Jiski Shaan Me Khud Rab Ul Aalmenen Irshaad Farmata Hai

Aur Tum Par Yeh Quraan Utaara Har Cheez
Ka Roshan Bayaan
Al Nahal 98

Hazrat Asma Binte Abi Bakr Radiallahu TA'ALA ANHO Sy Riwayat Hai Ky Wo Farmati Hai : Me Jauza Nabi Hazrat Aaisha Sideeqa Radiallahu Ta'ala Anhuma Ke Pas Us Waqt Aai Jab Suraj Gahan Lag Chuka Tha Aur Log Namaz Ke Qayaam Me Thy Aur Hazrat Aaisha Sideeqa Radiallahu Talana Anha Bhi Namaaz Me Qayaam Ki Haalat Me Thi, Mene Un Sy Kaha : Log Kis Liye Namaz Pad Rahe Hai ? Unhony Aasman Ki Taraf Ishaara Kia Aur Kaha : Subhanallah Mey Kaha : Kya Koi Nishaani Hai ?

Unhony Sar Sy Ishara Kia : Haan ,

Uske Baad Me Bhi Namaaz Ke Liye Khadi Ho Gyi Itni Der Tak Ke Mujh Par Behoshi Taari Hone Lagi Aur Me Apne Sar Par Paani Dalne Lagi, Namaaz Ke Bad Nabi ﷺ Ny ALLAH Ta'ala Ki Hamd Wa Sanah Ki Phir Farmaya

: Koi Cheez Jo Mene Na Dekhi Thi Magar Ish Jagah Khade Ho Kar Dekh Li Hai Yaha Tak Ky Jannat Aur Dozakh.

Sahi Bukhari ,Kitaab Ul Salaat, Baab Salaat Al Nisa Ma Al Rajaal Fi Al Kasuf.

Ish Hadees Sy Maloom Hua Ke Aap ﷺ Ny Wo Tamaam Cheezein Jo Nahi Dekhi Thi Unhe Dekh Lia Yaha Tak Ke Janat Aur Dozakh Bhi,

Sayedi Ala Hazrat Maulana Shah Ahmad Raza Khan Allayrehma

Ish Hadees Shareef Ko Apni Kitaab Al Daulat Ul Makiyah Me Zikr Karne Ke Baad Irshaad Farmate Ahi

Imaam Qazi Ayyaz, Allama Ali Qari Aur Allama Manaawi Ny " Taiseer Sarah Jamah Sageer" Imam Suyuti Rehamtullah Allayhim Me Farmaya

Tarjumah :

Pak Jaane Jab Badan Ke Alaqa Sy Juda Hoti Hai Alam Bala Sy Mil Jati Hai Aur Unke Liye Kuch Pard Nahi Rahta To Sab Kuch Esa Dekhti Aur Sunti Hai Jaisy Samne Ho Rha Hai.

Imaam Ibne Haaj Makki Ny Madkhal Aur Imaam Qastlaano Ny Mawahib Me Farmya

Beshaq Humary Ulma Rehamullah Farmate Hai : Nabi ﷺ Ki Hayat Aur Parda Me Ish Baat Me Kuch Fark Nahi

Ky Huzoor Apni Ummat O Dekh Rahe Hai Aur Unki Haalato Aur Niyyato Aur Irado Aur Dil Ke Khatrt Ko Pohchaty Hai Aur Yeh Sab Huzoor Par Esa Roshan Hai Ky Jis Me Kuch Possheedgi Nahi.

Al Daulat Ul Makiyah, Madkhal, Safah 259 Jild 1, Al Mawahib Ladunia Mah Sharah Al Zurqaani ,

Al Muqsad Al A'shar, Alfasal Al Shani, Fee Jiyaarat Ul Qabr Al Shareef , Wa Masjid Al Maneef Jild 12 Safah 591

Hadees 5

Tarjumah : Hazrat Anas Radiallahu Ta'ala Anho SY Riwayat Hai Ke Nabi E Kareem ﷺ Ny Hazrat Zaid, Jaafar Aur Ibne Rawah Radiallahu Ta'ala Anhum Ki Maut Ki Khabar Aane Sy Pehle Logo Ko Unki Maut Ki Khabar Di Is Tarah Ky Aap ﷺ Farma Rahe Thy Janda Zaid Ny Pakda Hai Aur Wo Saheed Ho Gye Phir Jaafar Ny Ly Lia Hai Aur Wo Bhi Saheed Ho Gaye Phir Ibne Rawah Radiallahu Ta'ala Anho Ny Lia Aur Wo Bhi Saheed Ho Gye Aur Ap ﷺ Ki Aankhe Ashk Baha Rahi Thi (Phir Farmaya) Hata Ke Janda ALLAH Ki Talwaro Me Sy Talwar Ny Lia (Yani Hazrat Khalid Bin Waleed Radiallahu Ta'ala Anho Ny) Hata Ke ALLAH Ny (Musalmaano Ko) Un (Kafiro) Par Fatah Di.

Sahi Bukhari, Kitaab Magazi, Baab Gazwa Muta Man Arzalshaam

Mufseer Shair Shaikh Ul Hadees Wal Tafseer Mufti Ahmad Yaar Khan Naeemi Rehamtullah Allay Farmate Hai :

Yeh Waqiah Gazwa Muta Me Hua Jo San 8 Hizri Me Hua Ish Gazwa Me Musalmaan Teen Hazaar Thy Aur Harqal Ki Romi Foz Ek Laakh Thi, Huzoor Anwar Ny Lashkar E Islaam Rawana Farmate Waqt Sipa Salaar Muqrar Farma Diye Thy Ke Awalan Zaid Bin Harsa Sipa Saalar Hogy Phir Jaafar Ibne Abi Talib Tayaar Phir Unke Shahadar Ke Baad Abdullah Bin Rawah Hongy, Muta

Me Yeh Hazrat Yaqe Bad Deegar Saheed Ho Rhy Thy
Aur Yake Bad Deegary Janda Le Tahe Thy Aur Yaha
Huzoor Masjeed E Nabwi Shareef Me Un Tamaam
Waqiat Ki Khabar De Rahe Thy, Yeh Hai Huzoor E
Anwar Ka Ilm E Gaib Balke Huzoor Hazir Nazir Hona,
Aaj Durbin Ke Zariyeh Insaan Dur Ki Cheez Dekh Leta
Hai To Nabuwar Ki Ruhani Durbin Ka Kya Kahna ?

Marat-Ul-Manajeeh Jild 8, Safah

Hadees 6

Hazat Ibne Abbas Radiallahu Ta'ala Anho Sy Riwayat Hai Ke Nabi E Kareem ﷺ Do Qabro Ke Pass Sy Guzry Toh Farmaya : Unhe Ajaab Ho Rha Hai Aur Kisi Kabeera Gunah Ke Baees Nahi, Un Me Sy Ek Toh Peshaab Ke Chhinte Sy Nahi Bachta Tha Aur Dusra Chugliyah Khata Phirta Tha, Phir Ek Sabj Tehni Li Aur Is Ke Do Hise Kkarke Har Qabr Par Ek Hisa Gardh Dia, Log Arz Guzaar Hue : Yaa Rasoolallah ! Esa Kyon Kiya ? Farmaya

Ky Jab Tak Yeh Khushk Na Ho Toh Un Ke Ajaab Me Takhfeef Rahegi.

Sahi Bukhri Kitaab Ul Wuju

Faqih Ul Hind Allama Mufti Shareef Ul Haq Amjadi Ish Hadees Ki Sharah Me Farmate Hai :

Huzoor Aqdas ﷺ Gaib Jante Hai Ke Yeh Bhi Jaan Lia Ky Unpar Ajaab Ho Rha Hai Aur Yeh Bhi Jaan Lia Ke Kis Bina Par Ho Rha Hai Aur Yeh Jaan Lia Ke Un Shakho Ky Rakhne Sy Takhfeef Hogi Aur Yeh Bhi Jaan Lia Ke Kab Tak Hogi, Ish Hadees Me Ikthhe 4 Ilm E Gaib Ki Khabar Hai.

Nujtul Qari Jild 1 Safah 675

Humare Aqa ﷺ Piche Aur Aagy SY Yaksa Dekhty Haii

Hadees 7

Hazrat Anas Bin Malik Radiallahu Ta'ala Anho Ny Farmmaya : Nabi E Kareem ﷺ Ny Hume Namaz Pardai Phir Mimber Par Jalwa Afroz Ho Kar Farmaya " Me Tumhe Piche SY Bhi Usi Tarah Dekhta Ho Jaisy Samne Sy Tumhe Dekhta Hon."

Sahi Bukhari Kitab Ul Salaat

Huzoor E Aqdas ﷺ Par Dil Ka Khushuh Posheedah Nahi

Al Hadees 8

Hazrat Abu Huraira Radiallahu Ta'ala Anho Sy Marwi Hai Ke Rasoolallah ﷺ Ny Farmaya : Kya Tum Yahi Dekhte Ho Ke Mera Muh Idhar Hai ? ALLAH Ki Qasam Na Mujh Par Tumhare Khushuh Posheeda Hai Aur Na Hi Tumhare Rukuh Me Tumhe Pithh Ke Piche Sy Bhi Dekhta Hon.

Fazil E Shaheer Maulana Abdul Hakeem Khan Shahijahapuri Is Hadees Ke Tehat Farmate Hai

Rehmat E Allam ﷺ Ka Farmana Ke Mujh Par Tumhare Khushuh Wa Rukuh Posheeda Nahi, Ishe Yaha Apne Khud Nigah E Mustafa Ka Alam Bayan Farmaya Hai Kyon Ke Rukuh To Zahiri Aur Jismani Fahal Ka Nam Hai, Jo Dusro Ko Bhi Nazar Ata Hai, Lekin Khushuh Toh Dil Ki Ek Kaifiyat Ka Nam Hai Jo Khauf E Khuda Sy Paida Hoti Hai (Ish Kaifiyat Ko Jaan Lena Isliye Atai Ilm E Gaib Hai Ke Iska Ilm Bazariyah Hawas Ya Aqal Sy Soch Kar Hasil Nahi Ho Sakta) Is Hadees Me Nigah E Mustafa ﷺ Ke Do Maujizy Bayaan Farmaye Gye Hai Ke Aap Pithh Piche Sy Sahaba E Kiraam Ke Rukuh Bhi Mulahija Farma Lete Aur Un Ke Dilo Ke Khushuh Wa Khuzuh Wali Kaifiyat Bhi Un Nighao Sy Posheeda Nahi Rahti Thi Jin Me Dast E Qudrat Ny

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

Al Nazam 17

Wala Sarmaya Lagya Hua Tha.

Mutramzam Wa Ma'shi Jild 1 Safah 552

Imaam Ahle Sunnat Farmate Hai

Aur Koi Gaib Kya Tumse Niha Ho Bhala
Jab Na Khuda Hi Chhupa Tum Pey Qaroro Durood

Baaz Log Yeh Taasur Dene Ki Koshish Karte Hai Ke Ala Hazrat Ky Ish Shair Sy Yeh Sabit Hota Hai Ke Mazallah Aap ﷺ Ko ALLAH Azwajjal Ke Barabar La Mahdood Ilm Hasil Ho Gya, Imaam Ahle Sunnat Ke Ish Shair Sy Yeh Manah Lena Kis Tarah Durusat Ho Sakta Hai Ke Halake Aap Allay Rehma Apne Fatwa Me ALLAH Ta'ala Ke Siwa Har Ek Ke Liye La Mehdood Ilm Hasil Hone Ko Batil Qarar Dey Chuke Hai,

"Aur Koi Gaib Kya Tum Sy Niha Ho Bhala " Sy Muraad Taqayamat Is Dunia Ke Tamaam Waqiat Wa Haalaat Hai, Ish Mahfoon Par Is Shair Me Yeh Qareena Maujood Hai Ke Baat Dunia Me ALLAH Ta'ala Ke Deedar Ki Ho Rhi Hai Ke Ish Zindgi Me ALLAH Ta'ala Ko Sar Ki Aankho Sy Kisi Ny Nahi Dekha Aakhirat Me Toh Har Musalmaan Ko Deedar Naseeb Hoga Goya Imaam Ahle Sunat Farma Rahe Hai Ke Dunia Ki Zindgi Me Kisi Ke Liye Mumkin Nahi Ke ALLAH Ta'ala Ka Deedar Kare Uski Zaat Gaib Al Gaib Hai, Jab Is Aalam Ka Sab Sy Bardah Gaib Sarware Aalam ﷺ Sy Posheeda Na Raha Aur Aap ﷺ N Ny Sar Ki Aankho Sy Khaliq Ka Deedar Kar Lia Toh Dunia Ki Konsi Cheez Aap Se Chhup Sakti

Hai, Aur Is Dunia Ke Taqayaamat Makhluq Ke Halaat Wa Waqiat Aap Sy Kaisy Posheeda Rah Sakte Hai ? Al Garj Qayaamat Ke Baad Humesha Humesha Hone Wale Tamaam Waqiat Ke Ilm Ka Hum Dawa Nahi Karte.

Dunia Sy Nigah E Mustafa ﷺ Ka Hauz E Kausar Ko Dekhna

Al Hadees 9

Hazrat Uqba Bin Aamir Radiallahu Ta'ala Anho Sy Marwi Hai Nabi E Kareem ﷺ Ek Din Tasreef Le Gaye Aur Ahle Ohad Par Namaz E Janaza Ki Tarah Namaz Pardi Phir Waps Hue Phir Farmya : (Hauz E Kausar Par Tumhari Madad Ke Liye) Me Pehle Pochane Wala Ho, Me Tumhara Gawah Ho Aur Allah Ta'ala Ki Qasam ! Me Apne Hauz Ko Is Waqt Dekh Raha Ho Aur Mujhe Zamenen Ke Khazano Ki Kunjiyah Zamenen Ki Kunjiyah Di Gayi Hai, Allah Ki Qasam Mujhe Yeh Dar Nahi Ke Tum Mere Baad Shirk Karogy Lekin Mujhe Yeh Dar Hai Ke Dunia Ke Mal Ko Ek Dusre Sy Hasil Karne Ki Laalach Karogy.

Sahi Bukhari , Kitaab Ul Janaza, Baab Salaat Ul Saheed Ish Hadees Sy Maloom Hua Ke Hauz E Kausar Maujood Yani Banaya Jaa Chuka Hai, Rasoolallah ﷺ Ka Yah Azeem Maujiza Hai Ke Dunia Me Rahte Hue Aap ﷺ Ny Use Dekh Lia Aur Uske Baad Khabar Di Jaisa Ke Huzoor ﷺ Ny Farmaya Tarjmuah : Allah Ki Qasam ! Me Apne Hauz E Kausar Ko Is Waqt Dekh Raha Ho.

Faazil Saheer Abdul Hakeem Khan Akhtar Sha Jahanpuri Farmate Hai

Ish Hadees Sy Maloom Hua Ke Nigah E Mustafa ﷺ Ka Yeh Ilm Tha Ke Zamenen Par Rahte Hue Hauz E Kausar Ko Dekh Lia Karte Thy

Jinka Khayaal Yeh Hai Ke Huzoor ﷺ Deewar Ke Pare Nahi Dekh Sakte Thy Wo Maqam E Mustafa Sy Bekhabar Hai Shaniyaan Ish Hadees Me Huzoor Ny Hauz E Kaushar Ko Apna Hauz Farmaya Hai Kyon Ke Parwardigar Ne Wo Ap Ko Ata Farmaya Hai Maloom Hua Ke Khuda Ki Khudai Me Huzoor ﷺ Ki Badhshahi Haq Aur Mutlam Hai. Salsan Ish Hadees Sy Yeh Bhi Maloom Ho Rha Hai Ke Huzoor Ko Apni Ummat Ke Shirk Me Mubtlab Hone Ka Koi Khasha Nahi Tha Kyon Ke Aapne Shirk Ki Zad Kat Di Thi Is Ke Bawjood Jin Ko Ummat E Muhammdiyah Ka Sawad E Aazam Shirk Me Duba Hua Nazar Aa Rha Hai Wo Khud Hi Dekhne Wali Nigah Ho Sy Mehroom Hai.

Bukhari Shareef Mutrzam Wa Mah'asi Jild 1 Safah 648

Sarkaar Do Aalam ﷺ Ny Farmaya Tarjumah Mujhe Yeh Dar Nahi Ke Tum Log Mere Baad Shirk Karogy, In Alfazo Ki Mukhatab Puri Ummat Hai, Sirf Sahaba E Kiraam Radiallah Ta'ala Anhum Nahi, Wajh Ish Ki Yeh Hai Ke Esi Halat Qayamat Tak Ke Musalmano Ki Toh Ho Sakti Hai Ke Wo Shirk Na Kare Aur Dunia Ki Mohbbat Me Phans Jaye Lekin Sahaba E Kiraam Rizwanullah Ralah Allay Azmaeen Ki Nahi Ho Sakti, Jaisa Ke Allama Aaini Rehmatullah Allay Farmate Hai

Tarjumah : Ish Hadees Sy Maloom Hua Ke Huzoor Aqdas ﷺ Ko Apni Ummat Sy Shirk Ka Dar Nahi Hai

Lekin Dunia Ki Laalach Ka Dar Hai Aur Dunia Ki Laalach Ki Bina Par Aapas Me Hasad Aur Bakhal Waqeh Hota Rahta Hai.

Umdatul Qari Sarah Sahi Bukhari , Kitab Ul Janaza
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Ish Hadees Sy Un Logo Ko Apni Islah Karni Chaiye Jo Apne Gumaan E Faaseed Ki Bina Par Sirf Apne Apko Musalmaan Samjte Hai Aur Sare Aalam E Islam Ko Mushrik Kahte Hai Halake Nabi E Kareem ﷺ Baqasam Farma Rahe Hai Ke "Mujhe Yeh Dar Nahi Ke Tum Log Mere Bad Shirk Karogy" Kisi Sahih Ul Aqeedah Musalmaan Ko Mushrik Ya Kafir Kahne Wala Bahukm Hadees Khud Kafir Ho Jata Hai, Shirk Ki Tareef , Aqsaam Aur Tafseeli Maloomat Hasil Karne Ke Liye Risala Tauheed Ka Muta'ala Farmaye.

Aainda Aane Wali Kal Ki Itelah Ke Tumhari Kamyabi Hogi

Hadees 10

Hazrat Sahal Bin Sahad Radiallahu Ta'ala Anho Farmate Hai Ke Rasoolallah ﷺ Ny Gazwa E Khaibar Ke Roz Farmaya : Kal Janda Ese Shaks Ko Duga Ky ALLAH Uske Hath Par Fateh Ata Farmayega Wo ALLAH Aur Uske Rasool Sy Mahbbat Karta Hai Aur ALLAH Aur Uska Rasool Us Sy Mahbbat Karte Hai, (Rawi Ka Bayan Hai) Logo Ny Raat Bardi Bechaini Me Guzari Ke Dekhey Ke Zanda Kis Ko Ata Kia Jata Hai, Jab Subah Hui Toh Log Rasoolallah ﷺ Ki Khidmat Me Hazir Ho Gye, Sare Yahi Tamana Le Kar Aye Thy Ke Janda Mujhy Mil Jaye Pas Aap ﷺ Ny Farmaya : Ali Bin Abi Talib Kaha Hai ? Arz Ki Gayi : Yaa Rasoolallah Inki Aankhein Dukhti Hai, Phir Unhy Bulaya Gya Wo Haazir E Khidmat Hue Toh Rasoolallah ﷺ Ny Unki Dono Aankho Me Luhab Dahan Laga Dia Aur Un Ke Liye Dua Farmai, Wo Ese Shifayab Hue Goyah Unhe Sire Ys Takleef Hui Hi Na Thi Phir Aap ﷺ Ny Unhy Zanda Ata Farmaya.

(Ek Aur Bukhari Shareef Mubaarak Jo Is Hadees Sy Pehle Mazkur Hai Is Me Yeh Alfaz Bhi Hai)

Hum Me Sy Har Ek Yahi Chahta Tha Ke Zanda Use Dia Jaye, Chunache Janda Hazrat Ali Ko Dia Gya Aur Unhi Ke Hath Par Fatah Hasil Hui.

Sahi Bukhari Kitab Magazi, Baab Gazwa Khaibar,

Sahaba E Kiram Rizwanullah Ta'ala Alhim Azmaeen Ka Aqeedah Kitna Pukhta Tha Ke Jab Unhony Suna Ke Kal Jise Janda Dia Jayega ALLAH Azwajjal Uske Hath Par Fatah Ata Farmayega Toh Har Sahabi Ki Yah Tamana Thi Ke Zanda Use Mile Ta Ke Saha'dat Use Hasil Ho Kyon Ke Unhe Yaqeen Tha Ke Jo Gaibi Khabar Rasoolallah ﷺ Ny Di Hai Wo Ho Kar Rahegi.

Al Hadees 12

Kal Ke Bare Me Khabar Dena

Hazrat Abu Huraira Sy Riwayat Hai Ke Rasoolallah ﷺ Ny Mujhe Zakaat E Ramzan (Yaani Sadqa Fitr) Ki Hifaazat Par Muqrar Farmaya, Pas Ek Aane Wala Aaya Aur Anaaz Me Sy Lene Laga, Mene Use Pakad Lia Aur Kaha Khuda Ki Qasam Me Zaroor Tumhary Rasoolallah ﷺ Ke Pass Le Jaoga, Us Ny Kaha Me Mohtaaz Hon Aur Mere Bache Hai Aur Mujhe Sakht Zaroorat Hai, Pas Mene Use Chordh Dia, Subah Toh Nabi E Kareem ﷺ Ny Farmaya : "Aey Abu Huraira ! Raat Tumhare Qaidi Ne Kya Kia ?" Arz Guzar Hua Ke Yaa Rasoolallah ! Usny Shakght Hazrat Aur Bacho Ki Shikayat Ki Toh Mujhy Taras Aa Gya, Lehaja Mene Us Chordh Dia,

Farmaya : "Usne Tum Se Jhoot Bola Hai Aur Wo Phir Ayega"

Pas Mey Jaan Lia Ke Wo Rasoolallah ﷺ Ke Farmane Ke Mutabiq Zaroor Ayega, Me Uski Taak Lagaye Bethha Raha (Chunache Wo Phir Aya) Aur Anaaz Le Jane Laga Toh Mene Use Pakad Lia Aur Kaha Ke Me Tumhe Rasoolallah ﷺ Ki Bargah Me Zaroor Le Jaoga Kaha Ky Mujhy Chordh Do Me Mohtaaz Aur Baal Bachedar Ho Phir Nahi Aauga, Mujhy Taras Aa Gya Aur Mene Usy Chordh Dia Subah Rasoolallah ﷺ Ny Farmaya : "Aey Abu Huraira ! Raat Tumhary Qaidi Ny Kya Kia ?"

Arz Guzar Hua : Yaa Rasoolallah ! Usne Shakht Haajat Aur Bal Bacho Ki Shikayat Ki Toh Mujhy Taras Aa Gya Aur Use Chor Dia,

Farmaya : "Usne Tam Sy Jhoot Kaha Hai Aur Wo Phir Aayega" Pas Tisri Raat Ka Muntzir Raha Toh Wo Aakar Anaaz Lene Laga, Mene Use Pakad Lia Kaha : Me Tujhe Zaroor Rasoolallah ﷺ Ki Bargah Me Paish Karoga Kyon Ke Aaj Akhri Aur Tisri Raat Hai Tum Har Dafah Kahty Ho Ke Ab Nahi Aauga Magar Aty Rahe Us Ny Kaha : Mujhe Chordh Do Me Apko Ese Kalimaat Sikhata Ho, Jo Apko Nafah Degy Mene Kaha : Wo Kya Hai ? Kaaha Ke Bistar Par Jao Toh Aayat Ul Kursi Akhir Tak Pad Lia Kro Toh Subah Tak Allah Azwajjal Ki Taraf Sy Tum Par Nighaban Hoga (Yani Ek Farista Tumhari Nigebani Karega) Aur Subah Tak Shaitan Tumhare Nazdeek Nahi Ayega Pas Mene Use Chordh Dia, Subah Ke Waqt Rasoolallah ﷺ Ny Mujh Sy Farmaya : " Raat Tumhare Qaidi Ny Kya Kia ?" Arz Guzar Hua Mene Use Chordh Dia, Farmaya : "Wo Kyon?", Arz Guzaar Hua Usne Kaha : Jab Tum Bistar Par Jao Awal Sy Akhir Tak Ayat Ul Kurshi Pardh Lia Karo Toh Tum Barabar Allah Azwajjal Ki Hifaazat Me Rahogy Aur Subah Tak Shaitan Tumhare Qareeb Naih Ayega Aur Wo Hazrat Naik Kamo Ke Barde Harais Thy Nabi Kareenm ﷺ Ny Farmaya Ke Yeh Baat Usne Sach Kahi Hai, Waise Wo Bardha Jhoota Hai, Kya Tumhe Maloom Hai K Teen Rato Sy Tumhara Mukhtab Kon Hai ? Mey Arz Ki Nahi,

Sahih Bukhari Aur Ilme Ghaib

Nabi E Kareem ﷺ Ny Irshad Farmaya : "Wo Shaitaan Hai".

Sahi Bukhari, Kitab Al Wakaalat

Shaikh Ul Hadees Wa Tafseer Mufti Ahamad Yaar Khan Naeemi Rehmatullah Allay Farmate Hai :

Sahaba E Kiraam Fitry Ki Raqam Huzoor Anwar ﷺ Khud Fuqra Me Taqseem Farma Dey Take Apki Hath Ki Barkat Sy Rab Ta'ala Qabul Farma Le, Ish Jamah Shuda Fitro Ki Hifaazat Ish Dafah Hazrat Abu Huraira Ke Supurd Hui Thi.

Miraat Ul Manajeeh Jild, 2 , Safah 132

Phir Jab Hazrat Abu Huraira Radiallahu Ta'ala Anho Ny Gala Chori Karny Wale Ko Chordh Dia Toh Jab Namaz E Fajar Ke Liy Baragah E Risalat Me Hazir Hue Toh Ap Famrate Hai Ke Bagair Mere Kuch Arz Kiye Allah Ke Mehboob ﷺ Ny Mujh Sy Yeh Farmaya : Aey Abu Huraira ! Tumhary Guzista Rat Ke Qaidi Ka Kya Hua ? Hazrat Abu Huraira Radiallahu Ta'ala Anho Ke Chhupe Hue Muamle Ko Subah Bagair Kisi Shaks Ke Bataye Bayan Kar Dena Habib Rab Ul Aalamenen Ka Kitna Azeem Khudada Maujiza E Ilm E Gaib Hai, Ish Hadees Shareef Me Sarkaar E Do Allam ﷺ Ny Hazrat Abu Huraira Radiallahu Ta'ala Anho Sy Yeh Bhi Farmaya ""Usne Tumse Jhoot Bola Aur Wo Phir Ayega", Ish Ke Tahat Mufti Ahmad Yad Khan Naeemi Rehamtullah

Allay Famrate Hai : Ish Sy Huzoor Anwar ﷺ Ka Ilm E Gaib Maloom Hua Ke Huzoor Anwar ﷺ Ko Aainda Hone Wale Waqiat Ka Rab Ta'ala Ny Ilm Bakhsha Hai Wo Bata Rahe Hai.

"Wo Shaitaan Hai" Ky Tahat Farmate Hai : Ish Farmaan E Aali Sy Chand Masle Maloom Hue , Ek Yeh Ke Shaitaan Quraan Shareef Sy Bhi Wakif Hai Aur Aayat Quraaniyah Ke Ahkaam Wa Asraar Wa Ishaarat Sy Bhi Khabardaar Hai, (Phir Farmate Hai) Shaitaan Deen Ke Har Ache Bure Amal Sy Tafseel Ke Sath Wakif Hai Aur Har Shaks Ki Niyyat Wa Iraada Par Muta'ala Hai, Ish Ke Bagair Wo Makhluk Ko Bahka Nahi Sakta, Jab Ish Bahkane Wale Ke Ilm Ka Yah Hal Hai Toh Khalq Ke Hadi ﷺ Ke Ilm Ka Kya Puchna ! Dawa Ki Taqaat Bimari Sy Jayda Chaiye, Shaitaan Ke Bare Me Quran Farmata Hai, Shaitaan Aur Uski Zuriyat Tum Sab Ko Dekhte Hai Magar Tum Unhe Nahi Dekhte Yani Wo Hazir Wa Nazir Hai Kyon ? Logo Ko Gumrah Karny Wale Ke Liye To Jis Ke Zimah Khalq Ki Hidaayat Hai, Wo Bhi Hazir Wa Nazir Hai.

Miraat Ul Manahjeeh Jild 2 M Safah 132

Munazir E Islam Allama Saeed Ahmad Asad Madzil Ul Aali Apne Nihayat Hi Umda Risaly "Masla Hazir Wa Nazir" Me Farmate Hai :

Hum Ahle Sunnat Wa Jamat Nabi E Kareem ﷺ Ke Jism E Bashri Ke Sath Har Jagah Maujood Hone Ka Dawa

Nahi Karte , Hum Yeh Dawa Karte Hai Ke Jis Tarah Aasmaan Ka Suraj Apne Jism Ke Sath Aasmaan Par Hai Lekin Apni Roshni Aur Nooraniyat Ke Sath Ruh E Zamenen Par Maujood Hai Usi Tarah Nabuwat Ke Aftaab Hazrat Janaab Muhamadur Rasoolallah ﷺ Apne Jism E Bashri Ke Sath Gumbad E Khizra Me Jalwaagar Hai Lekin Apni Nooraniyat , Ruhaniyat Aur Lmiyyat Ke Sath Har Jagah Jalwagar Hai.

Tambiyah : Allah Ta'ala Ny Nabi E Akram ﷺ Ko Shuruh Hi Me Quwat E Mushahida Ata Farma Di Thi Lekin Nujul E Quraan Ke Ziman Me Aap ﷺ Ki Quwat Mushida Wa Ilmiyat Me Izafa Hota Raha , Jab Quraan E Hakeem Ka Nujul Mukammal Ho Gya Toh Nabi E Kareem ﷺ Ko Har Cheez Ka Mushahida Ilm Hasil Ho Gya.

Mazkura Tambiyah Sy Yeh Baat Wajeh Ho Gyi Ke Hum Ahle Sunnt Wa Jamaat Nabi E Kareem ﷺ Ko Ummat Ky Jumla Amaal Par Hazir Nazir Nujul E Quraan Ki Takmenel Ke Baad Mante Hai , Nujul E Quraan Ki Takmenel Sy Pehle Ummato Ke Har Har Amal Par Hazir Wa Nazir Wa Nazir Hony Ka Qata'an Dawa Nahi Karte.

Masla Hazir Wa Nazir Safah 6

Mazeed Tafseeli Ke Liye Munazir E Islam Allama Saeed Ahmad Asaad Sahab Ka Mazqura Risala Zaroor Mula'hija Farmaye.

Sarkaar Do Aalam ﷺ Ka Apne Wisaal Ki Gaibi Khabar Dena

Al Hadees 12

Hazrat Aaisha Sideeqa Radiallahu Ta'ala Anha Farmati Hai : Nabi E Kareem ﷺ Ny Apni Sahibzadi Hazrate Fatima Radiallahu Ta'ala Anha Ko Apne Is Marz Me Bulaya Jis Me Aap ﷺ Ny Parda Farmaya Phir Sar Ghoshi Ke Andaaz Me Un Se Koi Baat Kahi Toh Wo Rone Lagi Phir Nazdeek Bula Kar Sargoshi Ki Toh Wo Hans Pardi, Yeh Farmati Hai , (Yani Hazrat Aaisha Sideeqa) Ky Meny Ish Bare Me Unse Pucha Toh Unhony Bataya Ke Nabi E Kareem ﷺ Ny Sarghoshi Karte Hue Mujhe Bataya Ke Isi Marz Me Mein Parda Karuga Toh Me Rone Lagi Phir Aap ﷺ Ny Sarghoshi Farmate Hue Mujhe Bataya Ke Unke Ghar Walo Me Sab Sy Pehli Me Ho Jo (Ish Dunia Sy) Jaogi Toh Me Hans Pardi.

Sahi Bukhari, Kitab Ul Manaqeeb , Baab Alamat E Nabuwat Fee Al Islaam

Ish Hadees Shareef Me Nabi E Kareem ﷺ Ny Na Sirf Apne Zahiri Parda Ke Abre Me Gaibi Khabar Di Balke Jigar Ghosha E Rasool Bibi Fatema Batul Radiallahu Ta'ala Anha Ke Baqeeyah Aayam Zindgi Ke Bare Me Farmaya Ke Ahle Bait Me Sy Sab Sy Pehle Aap ﷺ Sy Khatun E Jannat Radiallahu Ta'ala Anha Mulaaqat Farmayegi, Tareekh Shaeed Hai Esa Hi Hua.

Allah Azwajjal Ny Apne Habeeb ﷺ Ko Marne Wale Ke Marne Ki Jagah Ka Ilm Bhi Ata Farmaya Hai, Jaisa Ke

Sahih Bukhari Aur Ilme Ghaib

Muslim Shareef Ki Hadees Uski Saeed Hai, Sarkaar Do Allam ﷺ Ny Gazwa E Badr Shuru Hone Sy Pehle Hi Marne Wale Kafiro Ki Marne Ki Jagaho Ki Nishandahi Farma Di Thi.

Chunchae Rawi Farmate Hai

Rasoolallah ﷺ Ny Farmaya : Yeh Falah Kafir Ki Qatal Ki Jagah Hai Aur Apna Hath Idhar Udhar Rakhte Thy, Rawi Ny Kaha : In Me Sy Koi Rasoolallah ﷺ Ke Hath Ki Jagah Sy Na Hata.

Sahi Muslim Kitaab Ul Jihaad Wa Saeer

Ummulmomenenin Hazrate Zainab Radiallahu Ta'ala Anho Ki Wisaal Ki Gaibi Khabar

Al Hadees 13

Ummulmomenenin Mahbooba Mehboob E Rabul Aalamenen Riwayat Karte Hai Ke Ek Din Nabi E Kareem ﷺ Sy Baaz Azwaaz E Nabi Ny Pucha Ke (Apke Ish Dunia Sy Wisaal Farmane Ke Bad) Hum Me Sab Sy Pehle Kon Ap Se Aakar Milegi ? Rasoolallah ﷺ Ny Farmaya Tum Me Sy Jis Ka Hath Sab Sy Jayda Lamba Hai Wo Mujh Sy Aakar Milegi, Chunache Ek Lakdi Sy Hum Ek Dusre Ka Hath Dekhne Lage Ke Kis Ka Hath Lamba Hai, Ummul Momenenin Hazrat Sauba Binte Zamah Ka Hath Sab Sy Lamba Tha (Rasoolallah ﷺ Ke Bad Jab Azwaz Me Sy Sab Sy Pehle Hazrate Zainab Ka Intqaal Hua Toh) Hume Maloom Hua Ke Lambai Sy Murad Hath Ki Lmabai Nahi Balke Hath Ke Lambe Hone Sy Muraad Jayda Sadqa Wa Khairaat Karna Tha, Hazrat Aaisha Farmati Hai Hum Me Sy Sab Sy Jayda Sadqa Karne Me Lamba Hath Hazrat Zainab Radiallahu Ta'ala Anho Ka Tha Isliye Wo Apna Kam Khud Karti Aur Sadqa Wa Khairat Ko Pasnd Karti Thi Aur Azwaaz Me Se Sab Pehle Un Hi Ka Intqaal Hua.

Imaam Nawawi Iske Aagy Farmate Hai Sahi Muslim Me Ish Hadees Me Rasoolallah ﷺ Ke Roshan Maujza (Ke Apne Jis Tarah Gaibi Khabar Di Wo Waise Hi Waqeh Pazeer Hui) Aur Ummulmomenenin Zainab Radiallahu Ta'ala Anho Ki Manqabat Ka Bayan Hai, Imaam Bukhari Ke Riwayat Karda Lafz Ki Paichiadgi Sy Yeh

Waha Hota Hai Ke Sab Sy Pehle Hazrat Sauda Ka Wisaal Hua Yeh Waham Bilaitfaq Na Durust Wa Batil Hai.

Sahi Muslim, Basharah Al Nawawi, Al Majild Al Shaaman, Al Jazah Saadas Ashr,

Hazrat Amaar Radiallahu Ta'ala Anho Ke Bare Me Shahadat Ki Gaibi Khabar

Hazrat Ammar Radiallahu Ta'ala Anho Masjeed E Nabwi Ki Tameerke Liye Ite Utha Kar Laa Rhe Thy, Nabi Pak ﷺ Ny Hazrat Amaar Radiallahu Ta'ala Anho Ko Dekha Aur Mustqbil Me Unko Saheed Karne Walo Aur Unki Shahadat Ke Bare Me Gaibi Khabar Di, Imaam Bukhari Radiallahu Ta'alan Anho Isi Gaibi Khabar Ko Un Ke Alfaaz Ke Sath Riwayat Karte Hai

Al Hadees 14

Akrama Sy Riwayar Hai Ke Hazrat Ibne Abbas Radiallahu Ta'ala Anho Ny Mujh Sy Aur Apne Sahabzade Ali Sy Farmaya Ke Dono Hazrat Abu Saeed Ke Pass Jao Aur Un Se Hadees Suno, Hum To Wo Apne Bag Ko Durust Kar Rahe Thy, Unhony Apne Chadar Le Kar Lapeti Aur Hum Sy Batien Karne Lage Yaha Tak Ke Masjeed E Nabwi Ki Tameerka Zikr Aa Gya, Farmaya Ke Hum Ek Ek It Utha Kar Late Thy Lekin Hazrar Amaar Do Do Ite, Nabi Kareem ﷺ Ny Unhe Dekha To Un Se Miti Jardhny Lage Aur Farmaya :

Aey Amaar ! Ise Baagi Guru Qatal Karega, Yeh Unhe Jannat Ki Taraf Bulayegy Aur Wo Unhe Jahannum Ki Taraf Bulayege, Rawi Ka Bayan Hai Ke Hazrat Ammar Kaha Karte : Me Fitno Sy ALLAH Ki Panah Mangta Ho.

Sahi Bukhari, Kitaab Ul Salaat, Baab Taaun Fee Bana Al Masjeed,

Shaikh Ul Hadees Wal Tafseer Mufti Ahmad Yar Khan Naeemi Allayrehma Farmate Hai

Ish Farmaan E Aali Me Teen Khabarein Hai, Ek Ke Hazrat Amaar Saheed Hogy, Dusry Yeh Ke Mazloom Hongy, Teesri Yeh Ke Un Ke Qatil Ke Bagi Hogy Yani Imaam E Bar Haq Par Bagawat Karne Wale, Yeh Teeno Khabary Min Wa An Usi Tarah Zahir Hue.

Mirta Al Minhajiyah, Kitab Ul Fazail, Baab Fee Al Ma'ajazat, Jild 8, Safah 971

Sahih Bukhari Aur Ilme Ghaib

Tamaam Sahaba E Kiraam Radiallahu Ta'ala Anum Ki
Umaro Ki Ijmaali Gaibi Khabar

Al Hadees 15

Abdullah Bin Ummar Radiallahu Ta'ala Anho Ny Kaha : Nabi Kareem ﷺ Ny Apni Hayaat Ke Aakhri Dino Me Isha Ki Namaz Pardai Salam Pherny Ke Bad Khade Hue Aur Farmaya : Kya Tumne Apni Is Raat Ka Haal Dekha ? Jitne Log Aaj Ruh E Zamenen Par Hai 100 Sal Bad Koi Baqi Nahi Rahega.

Sahi Bukhari, Kitab Ul Ilaam Bab AL Fee Al Ilm

Faqih Al Hind Ish Hadees Ki Tashrih Karte Hue Farmate Hai

Murad Yeh Ke Meri Ummat Ke Log Jitne Aj Zamenen Par Hai Aur Batareeq (Adatan) Nazar Aty Hai, Khawa Wo Kamse Ho Ya Khawwa Ma'amar So Sal (Guzarne) Par Wo Zinda Nahi Rahegy. Rahegy Wo Log Jo Ishke Bad Paida Hongy Wo Is Sy Mutshana (Yani Juda) Hai, Hazrat Isha Aasmaan Par Hai Aur Hazrat Khizr Aur Iliyas Nazar Sy Gaib Hai Yunhi Deegar Ajna (Yani Jinnat) Bhi. Isiliye Yeh Sab Ish Me Dakhal Nahi Chunache Tareekh Saeed Hai Ke Esa Hi Hua Hai, Sab Sy Pehle Aakhri Sahabi Abu Taufail Aamr Bin Washla Ny Hizri 110 Me Wisaal Farmaya Jab Ke Huzoor ﷺ Ny Hizri 11 Me Parada Farmaya

Tashrih A Nujutul Qari Safah 410, Jild 1

Kon Kis Tarah Marega

Al Hadees 16

Hazrat Sahal Bin Sahab Bin Sa'adi Radiallahu Ta'ala Anho Farmate Hai Ke Rasoolallah ﷺ Aur Mushriko Kr Darmiyan Kis Gazwa Me Muqabala Hua, Ab (Buwaqt E Sham) Har Fareeq Apne Lashkar Ki Janeeb Wapas Laut Gya Toh Musalmaano Me Ek Esa Admi Bhi Tha Jo Kisi Mushrik Ko Zinda Na Chordta Balke Picha Karke Us Sy Talwaar Ke Zariyeh Maut Ke Ghaat Utaar Deta Tha, Logo Ny Kaha : Yaa Rasoolallah ! Aaj Jitna Kam Falah Ny Dikhaya Hai Utna Aur Kisi Sy Na Ho Saka, Ish Par Rasoolallah Sallaulaihiwsallam Ny Farmaya Wo Toh Jahannumi Hai, Musalmaanio Me Sy Ek Admi Kahne Laga Ke Me (Me Jaiza Lene Ki Garz Sy) Uske Sath Rahuga, Yeh Uske Sath Nikle , Jab Wo Theharta To Wo Bhi Theharte Aur Ab Wo Daurta To Yeh Bhi Dorte Iske Sath Dorne Lagte Rawi Kahte Hai Wo Shaks Shadeed Zakhmi Ho Gya Toh Usne Marne Me Jaldi Yani Apni Talwaar Ko Zamenen Par Rakha Aur Nauk Ko Apne Sine Ke Darmiyaan Me Rakh Kar Us Par Sara Bhoz Rakh Dia Aur Yun Khudkhusi Kar Li, Nigraani Karnwa Wale Shaks Rasoolallah ﷺ Ke Pas Aya Aur Kahne Laga Ke Me Gawahi Dta Ho Ke Ap Waqai ALLAH Ke Rasool Hai, Aapne Farmaya : Kya Hua

Usne Arz Ki Apne Abhi Farmaya Tha Ke Dozakhi Hai Toh Yeh Baat Logo Par Boht Gira Guzri Thi Us Par

Mene Kaha Tha Ke Uski Haqeeqat Maloom Karoga Usi Justju Me Uske Sath Raha Phir Wo Shakt Zakhmi Ho Gya Aur Usne Marne Me Aldi Ki, Talwaar Ki Muthhi Zamenen Par Rakhi Aur Uski Nauk Apne Sine Ke Darmiyan Rakhi Phir Us Par Apna Sara Bhoz Rakh Kar Khudkhusi Karli, Us Par Rasoolallah ﷺ Ny Farmaya : Ek Admi Logo Ke Dekhne Me Ahle Jannat Jaise Amal Karta Rahta Hai Lekin Wo Jahannumi Hota Hai Aur Ek Admi Logo Ke Dekhny Me Jahannumi Jaise Amal Karta Rahta Hai Lekin Haqeeqat Me Wo Jannati Hota Hai.

Sahi Bukhari, Kitab Al Maghazi Baab Gazwa Khaibar

Al Hadees 17

Kisne Kya Kia ?

Salem Maula Ibne Matih Ka Bayan Hai Ke Mene Abu Huraira Radiallahu Ta'ala Anho Ko Farmate Hue Suna Ke Jab Humny Khaibar Ko Fatah Kar Lia Toh Maal E Ganimat Me Humein Sona Chandi Nahi Milta Tha Balke Gaye, Unat Mal Wa Matah Aur Bagaat Wagera Mile Thy Jab Hum Rasoolallah ﷺ Ke Sath Waps Laute Aur Al Qari Nami Wadi Me Aaye Toh Aap ﷺ Ke Sath Ek Gulaam Tha Jis Ka Nam Mad'am Tha Toh Ek Teer Aaya Jis Ka Chalane Wala Nazar Nahi Ata Tha Aur Wo Us Gulaam Ko Akar Laga, Logo Ny Kaha Ke Use Shahadat Mubaarak Ho, Ish Par Rasoolallah ﷺ Ny Farmaya :

Qasam Hai Us Zaat Ki Jis Ke Qabze Me Meri Jaan Hai, Balke Jo Chaadar Usne Khaibar Ke Roz Maal E Ganimat Sy Taqseem Ke Bagair Le Li Thi Wo Us Par Aag Ban Kar Bhardkegi, Nabi Kareem ﷺ Ka Yeh Irshaad Sun Kar Ek Aadami Ek Ya Do Tasmy Lekar Hazir Hua Aur Arz Ki Ke Yeh Mujhe Mila Tha, Pas Rasoolallah ﷺ Ny Farmaya Ke Ek Do Tasmy Bhi Aag Ban Jaty.

Sahi Bukhari, Kitab Ul Magazi, Baab Gazwa E Khaibar

Al Hadees 18

Ameerny Kaha Ke Phir Hume Umme Haram Radiallahu Ta'ala Anho Ny Bataya Ke Unhony Nabi Kareem ﷺ Ko Yeh Farmate Hue Suna Hai : Meri Ummat Me Pehla Lashkar Jo Samandar Ke Rasty Jehaad Karega Wo (Apne Liye Jannat) Wajeeb Kar Lega, Umme Haram Farmati Hai : Mene Arz Ki : Yaa Rasoolallah ! Kya Me Unme Ho ? Aap ﷺ Ny Farmaya : "Han , Tum Un Me Sy Ho" Phir Nabi Kareem ﷺ Ny Farmaya : "Meri Ummat Ka Jo Pehla Lashkar Qaisar Me Jihad Karega, Wo Baksha Hua Hai", Mene Arzx Ki Me Un Me Ho Aap ﷺ Ny Farmaya : "Nahi"

Sahi Bukhari Kitabu Jehaad

Bukhari Ek Aur Riwayt Men Hai

Hazrat Umme Haram Hazrat Mauwiyah Bin Abi Sulemaan Radiallahu Ta'ala Anha Ke Zamane Me Samandar Ke Raste Jihad Me Gayi Samandar Par Karke Jab Khuski Par Utary Cho Paye Par Sawar Hue, Isi Dauran Wo Apni Sawari Sy Gir Kar Wafat Payegi.

Sahi Bukhari , Kitabu Jehaad

Al Hadees 19

Hazrat Ummar E Farooq Aur Hazrat Usmaan Gani Radiallahu Ta'ala Anho Ki Shahadat Ki Gaibi Khabar

Hazrat Anas Bin Malik Radialahu Ta'ala Anho Sy Riwayat Hai Wo Bayan Karte Hai Nabi E Kareem ﷺ Ohad Pahad Par Chardhe Aur Abubakar , Ummar Aur Usmaan (Radiallahu Ta'ala Anhum) Bhi Sath Pahad Par Chardhe Toh Pahad Larjane Laga Nabi E Kareem ﷺ Ny Farmaya : Aey Ohad ! Thhehar Ja, Tujh Par Ek Nabi, Ek Sideeq Aur Do Shaheed Hai.

Sahi Bukhari Kitab Fazail Ul Al Ashaab Ul Nabi ﷺ.

Ish Hadees Sy Maloom Hua Key Rasoolallah ﷺ Ko, Allah Azwajjal Ki Ata Sy Is Baat Ka Ilm E Gaib Tha Ky Hazrat Ummar Wa Usmaan Radiallahu Ta'ala Anhum Saheed Hongy Aur Hazrat Abu Bakar Sideeq Radiallahu Ta'ala Anho Tabaee Taur Wafat Paiyegy.

Al Hadees 20

Sahaba E Kiram Ki Naat Khawani Aur Bayan E Gaibdani

Ibne Shahab Sy Riwayat Hai Haisham Bin Abu Sunaan Ny Mujhy Bataya Ke Unhony Hazrat Abu Huraira Radiallahu Ta'ala Anho Sy Suna Jab Ke Wo Waqi'at Bayan Kar Rahe Thy, Us Dauran Unhony Rasoolallah ﷺ Ka Zikr Karte Hue Yun Kaha : Tumhare Bhai Yani Hazrat Abdullah Bin Rawaya Radiallahu Anho Fazul Baat Nahi Kahte (Yeh Kah Kar Hazrat Abudllah Bin Rawaha Radiallahu Key Darz E Jail Isha'ar Pardey Jinka Me Roman Me Tarjumah Likh Rha Ho

Tarjumah : Humare Darmiyaan Allah Ke Rasool Hai Jo Uski Kitab Ki (Yani Quran Majeed) Tilawat Karte Hai Jab Raoshan Fajar Tuluh Ho Jati Hai.

-: Hume Jahalat Ke Baad Rah E Hidayat Dikhai Aur Humare Dil Yaqeen Rakhte Hai Ke Unhony Jo Farmaya Ho Kar Rahega.

-: Wo Raat Guzarte Hai Toh Bistar Sy Unki Karwat Juda Hoti Hai Ke Mushrkeen Bistar Par Bhoz Bane Rahte Hai.

Subhanallah Kitna Pakeeza Aur Mubaarak Daur Tha Sahaba E Kiram Radiallahu Ta'ala Anhum Apas Me Rasoolallah ﷺ Ki Ahadees Ka Dars Dete Thy, Un Dars Me Waqiat Ke Sath Sath Rasoolallah ﷺ Ki Madah Wale Ash'ar Bhi Hoty They. Mazkura Shair Sy Sahaba E

Kiram Ka Aqeedah Wajeh Wa Roshan Ho Raha Hai Jis
Ka Yeh Hazrat Baramala Izhar Karte Thy Ke Humare
Dil Is Baat Par Yaqeen Rakhte Hai Ke Rasoolallah ﷺ
Aainda Hone Wale Waqiat Ke Mutleeq Jo Ghaibi
Khabar Dete Hai Wo Zaroor Waqeh Hone Wali Hai

Chhupe Hue Khat Ki Gaibi Khabar

Al Hadees 21

Hazrat Ali Radiallahu Anho Farmate Hai Ke Rasoolallah ﷺ Ny Mujhy, Hazrat Abu Marshad Ganwi Aur Har Hazrate Zabir Bin Awam Ko Bheja Aur Hum Sab Ghordo Par Sawar Thy Hume Hukm Farmaya Ke Sawar Ho Kar Jao Yaha Tak Ke Jab Maqaam Roza Khakh Ke Pas Pohchogy Toh Mushrikeen Ki Ek Aurat Hogi, Jis Ke Pas Hatab Bin Abi Balt'ah Ka Khat Jo Mushrkeen Ke Liye Likha Gya Hai (Hazrat Ali Radiallahu Ta'ala Anho Farmate Hai Ke Jab Hum Waha Pohche To Waqae) Humne Ek Aurat Ko Jo Unt Par Sawar Ho Kar Jari Thi Wahi Paya Jaha Rasoolallah ﷺ Ny Farmaya Tha, Phir Humne Us Se Kaha Ke Khat Kaha Hai ? Wo Kahne Lagi Mere Pas Toh Koi Khat Nahi Hai, Humne Unt Ko Bitha Kar Talashi Li Hume Koi Khat Nahi, Humne Unt Ko Bitha Kar Talashi Li Hume Koi Khat Nazar Nahi Aya, Is Par Humne Kaha Ke Rasoolallah ﷺ Ny Kabhi Jhoot Nahi Bola Lehaja Ya To Khat Nikaal Warna Khat Ki Talashi Ke Liye) Hum Tere Kapde Utarygy, Jab Usne Humari Sakhti Dekhio To Apne Naisy Ke Andar Sy Ek Khat Nikala Jo Kapde Me Lipta Hua Tha, Us Aurat Ko Girgtaar Kar Ke Rasoolallah ﷺ Ki Bargah Me Le Aaye.

Hazrat Ali Aur Deegar Sahaba E Kiram Radiallahu Ta'ala Anhum Ny Esi Kai Waqiat Mulakhta Farmaye Thy Ke Rasoolallah ﷺ Ny Jo Bhi Khabar Di Puri Ho Kar

Rahi, Unhe Yeh Yaqeen E Kamil Hasil Tha Ke Har Cheez Me Tabdeli Aa Sakti Hai Lekin Lekin Rasoolallah ﷺ Ny Jo Bat Apni Jubaan E Haq Tarjumaan Sy Farma Di Hai Us Me Tabdeeli Nahi Ho Sdakti.

**Makkah Mukarrama Me Hone Wali Sahaba
E Kiram Radiallahu Ta'ala Anhum Ki
Shahadat Ki Madeena Munwara Me Gaibi
Khabar
Al Hadees 22**

Haazrat Abu Huraira Radiallahu Ta'ala Anho Sy Riwayat Hai Ke Rasoolallah ﷺ Ny Ek Sariya (Wo Fauzi Dasta Jis Me Rasoolallah ﷺ Ny Shirkat Na Farmai Ho) Rawana Farmaya Jo Dus Aadmiyon Par Mustmil Tha Aur Hazrat Aasm Bin Sabit Ansari Radiallahu Ta'ala Anho Ko In Par Ameermuqrar, Jo Hazrat Ummar Bin Khatab Ke Sahibzade Aasm Ki Nana Hai Wo Chal Pardhe, Yaha Tak Ke Jab Wo Maqam Huda Par Pohche Jo Asfaan Aur Makkam Mukkrama Ke Darmiyan Hai Toh Banu Huzail Ke Qabila Hayan Ko Inka Pata Chal Gya Unhone Un Hazrat Ki Khatir Taqreeban 200 Admi Rawana Kiye Jo Sab Ke Sab Teer Anaz Thy, Wo Inke Qadmo Ke Nishanat Dekh Kar Chalte Rahe, Yaha Tak Ke Unhone Jo Khazuurein Khai Thi, Jin Ko Yeh Madeenah Munwara Sy Bataur E Zaad E Rah Laye Thy Unki Ghathaalia Dekh Kar Kahne Lage : Yeh Toh Yasrab Ki Khazure Hai , Wo Nishanat Ko Dekh Kar Chalte Rahe Yaha Tak Ke Unhone Hazra Asm Aur Unke Sathiyon Ko Dekh Lia, Yeh Hazrat Pahad Ki Chhoti Par Chardh Gaye Unlogo Ne Unhy Ghairey Me Le Lia Aur Kahne Lage : Niche Aau Aur Humare Hath Me Hath De

Do, Hum Tumhare Sath Paka Ahad Wa Payaan Karte Hai Ke Tum Me Sy Kisi Ke Ko Bhi Hum Qatal Nahi Karegy, Ameersariyah Hazrat Aasim Bin Sabit Ny Farmaya : Lekin ALLAH Ki Qasam ! Me Toh Aaj Kisi Kafir Ki Zimahdari Par Nahi Utaroga, Aey ALLAH ! Humari Khabar Apne Nabi Tak Pohcha Dey, Phir Unhone Teero Ki Bhochhar Kardi Aur 7 Aadmiyon Ko Shaheed Kar Dia Jin Me Hazrat Aasim Bhi Thy, Baqi Teen Hazrat Unky Ahad Wapayaan Par Yaqeen Kar Ke Niche Uthre Jin Me Hazrat Khubaib Ansari Aur Ibne Dashnah Aur Ek Aadmi Aur Jab Yeh Hazrat Kufaar Ke Qabze Me Aa Gaye Toh Unhone Unhe Kamano Ke Tanat Sy Bandh Lia, Teesre Sahab Farmane Lage Ke Yeh Bad Ahgadi Ki Ibtedad Hai Lehaja Me Tumhare Sath Nahi Jaa Sakta, Me Apne Sathiyon Ki Pairwi Karoga Jo Jaam E Shadat Naush Farma Gaye Hai, Kafir Unhe Apne Sath Le Jane Ki Kosheesh Kar Rahe Thy Aur Yeh Jane Par Amada Nahi Hoty Thy, Aakhir Kaar Unhe Shaheed Kar Dia Gya Phir Wo Khubaib Aur Hazrat Ibne Dashina Ko Le Gaye Yaha Tak Ky Makkam Mukkrama Me Le Jaa Kar Farokhat Kar Dia, Yeh Waqiah Gazwa Badar Ke Bad Paish Aya Tha, Hazrat Khubaib Ko Harish Aamar Bin Naufal Ke Bete Ne Khareed Lia Kyon Ke Unhone Harish Ko Jung E Badar Me Qatal Kia Tha, Khubaib Unki Qaid Me Thy (Rawi E Hadees Imaam Zahri Farmate Hai) Mujhy Ubaidullah Bin Ayaz Ne Khabar Di Ke Unhe Zainab Bine Harish Ne Bataya Ke Jab Log Khubaib Qatal Karne Ki Garz Sy Jamah Hone

Lage Toh Unhone Mujh Sy Ustara Manga Take Napaki Dur Kary Mene Unhe Dia Phir Unhone Mere Ek Bache Ko Pakad Lia Aur Me Bekhabar Thi, Jab Me Unke Pas Gayi Toh Dekha Unhone Bache Ko Apni Ran Par Bithaya Hua Hai Aur Ustara Hath Hath Me Hai, Mere Aausan Khata Ho Gaye Toh Khubaib Ne Mere Chehre Sy Dili Kaifiyat Jan Li Farmaya : Tum Ish Liye Dar Rahi Ho Ke Me Us Bache Ko Qatal Kar Duga, Me Esa Hargiz Nahi Karoga, (Zainab Bine Harish Kahti Hai) ALLAH Ki Qasam ! Mene Khubaib Sy Acha Qaidi Nahi Dekha, Ek Roz Mene Unhe Dekha Ke Apne Hath Me Anguro Ka Ghacha Pakd Kar Usme Se Angur Kha Rahe Hai Halake Wo Zanzeero Me Zakde Hue Thy Aur Makkam Mukkram Me Us Waqt Yeh Phal Dastayab Nahi Tha, Wo Kahti Thi Jab Wo Log Unhe Qatal Karne Ke Liye Haram Sy Bahar Le Gaye Toh Khubaib Unse Kaha Ke Mujhe Der Ke Liye Chordh Ke Do Raqat Namaz Ada Karlo, Phir Farmaya : Mujhy Ish Baat Ka Andesha Hai Ke Tum Kahogy Maut Sy Dar Kar Namaz Lambi Kar Raha Ahi Warna Me Namaz Ko Taweel Deta, Aey ALLAH ! Unhe Chun Chun Kar Marna (Phir Apne Darz E Zail Ash'ar Kahe :

Me Yaha Sirf Ash'ar Ka Tarjuma Likh Raha Hon

1. Jab Me Musalmaan Hone Ki Halat Me Mara Jau Toh Mujhe Ish Baat Ki Koi Parwa Nahi Ke Mujhe Kis Pahlo Par Giraya Jayega.

2 .

ALLAH Ki Rah Me Mara Ja Raha Ho Aur Agar ALLAH Chahega Toh Mere Kate Hue Zhordo Me Barkat De Dey (Yani Un Aa'za Ko Dushmano Sy Mahfuz Rakhe.

Phir Harish Ke Bete Ne Unhe Qatal Kar Dia, Khubaib Wo Shakhs Hai Jinhone Har Us Musalmaan Mar K Liye Jo Qaidi Bana Akr Qatal Kia Jaye Yeh Rasmn Jari Farmai Ke Pehle Do Raqat Namaz Pard Ley, Idhar Hazrat Asm Bin Sabit Radiallahu Ta'ala Anho Ki Dua Bhi ALLAH Ta'ala Ne Qabul Farmai Jo Unhone Shahadat Ke Roz Mangi Thi Chunache Nabi E Kareem ﷺ Ny (Madeenah Munwara Me) Apne As'hab Ko Sab Kuch Bata Dia Jo Un Par Guzri, Kufar E Quraish Ko Jab Hazrat Aasm Ke Qatal Ho Jane Ki Khabar Hui Toh Unhone Chand Aadmi Bheje Take Aasam Kke Jism Ka Koi Hisa Le Kar Aaye Jis Sy Us Qatal Ka Itmenaan Ho Kyon Ke Unhone Quraish Ke Sardaro Me Sy Ek Aadmi (Aqba Bin Abi Ma'eet) Ko Jung E Badar Me Maut Ghaat Utara Tha, ALLAH Ta'ala Ne Hazrat Aasim Ke Pash Bherdo Ko Muqrar Farma Dia Jinhony Quraish Ke Bheje Hue Aadmiyon Sy Unhe Mehfuz Rakha.

Sahi Bukhari Kitab Ul Jihad Wal Shair, Baab Hal Ystasar Al Rajal Wa Man Lam Yastasar Waman Rakah Raktaeen And Al Qatal

Mustqabil Me Kafiro Par Hamla Karne Ki Gaibi Khabar

Gazwa E Khandak Jaise Ahjab Bhi Kahte Hai Shawal Sun 4 Ya 5 Hizri Me Waqh Hua, Jis Me Kufaar Quraish Ka 10 12 Hazaro Ka Lashkar Musalmano Ko Safah Hasti

Sy Mitane Ke Liye Hamla Awar Hua Tha, Khandak Ki Wajh Sy Unhe Kai Roz Madeenah Munwara Ke Gird Mahasara Karna Pardah, Allah Ta'ala Subhan Wa Ta'ala Ny Musalmano Ki Gaibi Madad Farmai Aur Tez Hawa Bheji Jis Ne Nihayat Sardarwar Andheri Rat Me Kufaar Ke Khaime Gira Diye, Aakhir Kar Bara Hazar Ka Lashkar Bhag Nikla, Kuffar Ki Ish Ruswai Ke Bad Allah Azwajjal Ke Mehboob ﷺ Ny Apne Jaannishar Sahaba Radiallahu Ta'ala Anhum Ko Mustaqil Ko Hasil Hone Wali Kamyabiyon Ky Mutleeq Gaibi Khabar Dete Hue Irshad Farmaya Use Imaam Bukhari In Alfaz Me Riwayat Karte Hai

Al Hadees 23

Hazrat Sulemaan Bin Surd Radiallahu Ta'alan Anho Sy Riwayat Hai Ke Nabi E Kareem ﷺ Ny Jung E Ahjab Key Dino Me Farmaya Ke Ab Hum Unlogo Par Charadai Karege Aur Yeh Hum Par Kabhi Chrdai Nahi Kar Sakegey.

Sahi Bukhari Kitab Ul Maghazi Baab Gazwa E Khandaq Tareekh Gawa Hai Ke Gazwa E Ahjaab Ke Bad Mushrikin Makka Phir Kabhi Humla Nahi Kar Sake. Yaha Tak Ke Rasoolallah Sallaualalhiwasallam Makka Muazmmah Me Sahaba Radiallahu Ta'ala Anhum Ke Azeem Ul Shaan Lashkar Ke Humra Fathana Shaan Sy Dakhil Hue Aur Humesha Ke Liye Kufar Wa Shirk Ki Gandgi Sy Baittullah Ko Pak Wa Suthra Kar Dia.

Bhut Shikan Aaya Yeh Kah Kar Sar Ke Bal Bhut Gir
Pardhe

Zoomkar Kahta Tha Kabba Asallat Wasallam

Al Hadees 24

Chhupwe Hue Khaane Ki Gaibi Khabar

Sahi Bukhari Kitab Ul Manaqib, Baab Alamat Ul Nabiwat Fee Al Islam

Hazrat Anas Bin Malik Radiallahu Ta'ala Anho Farmate Hai Hazrat Abu Talha Radiallahu Ta'ala Anho Ny Hazrat Umme Saleem (Walida Hazrat Anas) Sy Farmaya : Mene Rasoolallah ﷺ Ki Awaz Suni Jis Me Kamzori Mehsoos Ho Rahi Hai, Mera Khayal Hai Ke Ap ﷺ Bhukhe Hai, Kya Tumhary Pas Koi Khane Ki Cheez Hai ? Unhone Ashbat Me Jawab Dia : Haan Aur Chand Jau Ki Rotiyah Nikaal Laye, Phir Apni Chadar Nikali Aur Uske Ek Pale Me Rotiy Lapet Di, Phir Rotiya Mere (Yani Haazrat Anas Radiallahu Ta'ala Anho) Ke Supurd Kar Chadar Ka Baqi Hisa Mujhe Urda Dia Aur Mujhe Rasoolallah Sallauallahiwsallam Ki Janib Rawana Kia Me Rotiya Lekar Gya, Rasoolallah ﷺ Masjeed Me Paya, Rasoolallah ﷺ Ke Ghar Chand Sahaba Bhi Maujood Thy, Me Un Ke Pas Khada Ho Gya, Rasoolallah ﷺ Ny Farmaya : Kya Tumhe Abu Ta'ala Ny Bheja Hai ? Mene Jawab Dia : Haan Ap Sallauallaihiwsalalm Ny Farmaya Yani Khana Dekar ? Arz Guzar Hua : Haan, Ish Par Rasoolallah ﷺ Ny Apne Ashaab Sy Farmaya : Khade Ho Jao, App ﷺ Chal Pade, Me Unse Aagey Chal Dia Aur Jakar Hazrat Abu Ta'ala Radiallahu Ta'ala Anho Ko

Bataya, Hazrat Abu Ta'ala Ny Farmaya :Umme Saleem ! Rasoolallah ﷺ Logo Ko Lekar Gareeb Khane Me Tashreef Laa Rahe Hai Aur Humare Pas Khilanae Ke Liye Kuch Bhi Nahi Hai, Umme Saleem Radiallahu Ta'ala Anho Ny Kaha Yani Allah Aur Uske Rasool Behtar Jante Hai ﷺ, Abu Ta'ala Radiallahu Ta'ala Anho Fauran Rasoolallah Ke Istaqbaal Ko Nikal Khade Hue, Yaha Tak Ke Rasoolallah ﷺ Ke Pas Ja Pohche, Us Ke Baad Rasoolallah ﷺ Ny Hazrat Abu Talha Ko Sath Lia Aur Unke Ghar Jalwa Farma Ho Gaye, Phir Rasoolallah ﷺ Ny Farmaya : Aey Umme Saleem ! Jo Kuch Tumhare Pas Hai Lekar Aao Unhone Wahi Rotiyah Hazir E Khidmat Kar Di, Phir Rasoolallah ﷺ Ny Rotiyah Ke Tukde Karne Ka Hukm Dia Aur Hazrat Umme Saleem Radiallahu Ta'ala Anho Ny Salan Ki Jagah Kopi Sy Sara Gee Nikaal Lia, Phir Rasoolallah ﷺ Y Kuch Pardah, Jitna Allah Ta'ala Ny Chaha, Phir Farmaya : 10 Aadmiyon Ko Khane Ke Liye Bulao Pas Unhone Shair Ho Kar Khana Kha Lia Aur Phir Chale Gye Phir Farmaya :10 Aadmiyon Ko Khane Ke Liye Aur Bulao Chunacher Wo Bhi Shair Ho Kar Chale Gaye, Phir Farmaya :

10 Aadmiyon Ko Khane Ke Liye Aur Bula Lo, Chuanche Wo Shikam Shair Ho Kar Chale Gaye, Phir 10 Aadmiyon Ko Bulane Ka Hukm Dia Aur Isi Tarah Tamaam Sahaba Ny Pait Bhar Kar Khana Khaya, Jumla Mehmaan 70 Ya 80 Thy.

Mufti Ahmad Yar Khan Naeemi Rehmatullah Allau
Famrate Hai

Mene Rasoolallah ﷺ Ki Awaz Suni Me Kamzori
Mehsoos Ho Rahi Hai

Ke Tahat Farmate Hai

Huzoor Anwar Ki Awaz Me Zaeefi Hai Maloom Hota
Hai Ke Kae Din Sy Khana Nahi Khaya Hai (Yad Rahe
Ke) Agar Huzoor Anwar Roze Ki Niyat Sy Arsa Daraz
Tak Bilkul Na Khaye To Mutlqan Zaeef Mehsoos Nahi
Hoga Lekin Agar Bagair Roza Ki Niyat Ke Khana Tark
Farma E Toh Bashariyat Ka Zahoor Hoga Aur Za'af
Hoga (Phir Farmate Hai) Hazrat Anas Radiallahu Ta'ala
Anho Ny Yeh Majmuah Dekh Kar Rotiya Paish Karne
Ki Himmat Na Ki, Punji Thordi, Maqaam Shandar,
Ashaaq Ki Bhetar Boht Jayda Thi Magar Waha Konsi
Cheez Makhfi Jise Arsh Wa Farsh Ki Khabar Hai, Use
Anas Ki Bagal Ki Rotiya Ki Khabar Kyon Na Ho !

Sab Kuch Bataya Ke Tum Ko Abu Talha Ny Bheja Hai
Aur Rotiya Dekar Bheja Hai.

Mirta Mihanjeeh Jild 8

Allah Aur Uske Rasool Jayda Jante Hai,

Tamaam Sahaba E Kiraam Radiallahu Ta'ala Anho Ki
Yahi Adat Thi, Jis Ke Bare Me Unhe Maloom Na Hota
Farmaya Karte : Allah Wa Rasool Aalam Kya Kisi Ki
Yaha Majjal Hai Ke Wo Sahaba Radiallahu Ta'ala Anho
Ke Ish Qaul Me Shirk Yani Rasoolallah ﷺ Ke Ilm Ko
Allah Ke Ilm La Matanahi Sy Barabar Kar Dene Ka

Waham Kary ! Isi Tarah Ahle Sunnat Ka Nabi E Kareem Sallauallahisallam Ke Liye Allah Azwajjal Ki Ata Sy Ilm E Gaib Manane Me Barabari Ka Tashwur Nahi Ho Sakta Kyon Ke Koi Musalmaan Janab Risalat Maab ﷺ Ky Ilm E Gaib Shareef Ko Zati Aur Allah Aur Allah Azwajjal Ke Ilm E Gaib Lamatnahi Ke Barbar Nahi Manta.

Mustqabil Me Aman Wa Amaan Ki Gaibi Khabar

Hazrat Adi Bin Hatim Radiallahu Ta'ala Anho Farmate Hai Ke Me Nabi E Kareem Sallauallahisallam Ki Khidmat Me Hazir Tha Ke Ek Shaks Ny Aakar Faqey Ki Shikkayat Ki Phir Dusra Shakhs Aya Aur Usne Dakajani Ki Shikayat Ki, Ish Par Aap ﷺ Ny Hazrat Adi Radiallahu Ta'ala Anho Sy Farmaya : Aey Asi Kya Tum Ny Haira Dekha Hai ? Mene Kaha Dekha Toh Nahi Lekin Uska Naam Suna Hai, Us Par Aap ﷺ Ny Farmaya Agar Tumhari Zindgi Lambi Hui Toh Zaroor Dekhogy Ke Ek Bhudiya Haira Sy Safar Karegi Yaha Tak Ke Khana Kabba Ka Tawaf Karegi, Usy Siwaye ALLAH Ke Kisi Ka Khauf Nahi Hoga. (Hazrat Adi Radiallahu Ta'ala Anho Farmate Hai) Mene Dil Me Kaha Ke Us Waqt Qabeela Tay Ky Daku Kaha Hogy Jinhone Aaj Shaharo Me Aag Laga Rakhi Hai, Aap ﷺ Ny Majeed Farmaya Agar Tumhari Zindgi Lambi Hui To Kaisra Ke Khazane Fatah Kiye Jayegy (Phir Farmate Hai Ky) Mene Tajub

Sy Kaha : Kasri Bin Harmaz Ke Khazane ! Aap ﷺ Ny Farmaya : Han Kaisri Bin Harmaz Ke Kazane, Phir Aap Ny Farmaya Agar Tumhari Zindgi Lambi Hui To Tum Zaroor Dekhogy Ky Admi Muthhi Bhar Suna Ya Chandi Nikalega Aur Ese Shakhs Ko Talash Karta Hoga Jo Us Sy Qabul Kary Lekin Wo Esa Shakhs Nahi Payega Jo Use Qabul Karle, Tum Me Sy Zaroor Har Ek Ny ALLAH Sy Milna Hai, Jis Din Wo Bande Sy Milega Us Din ALLAH Aur Us Bande Ke Darmiyan Koi Tarjumaan Nahi Hoga Jo Tarjumani Kary Phir (ALLAH Azwajjal) Zaroor Farmayega : Kya Mene Teri Taraf Koi Rasool Nahi Bheja Jo Mere Ahkaam Ko Tum Tak Pohchaye (Banda) Kahega Kyon Nahi , Phir (ALLAH Azwajjal) Farmayega :: Kya Mene Tujhe Mal Nahi Dia Aur Tujh Par Fazal Nahi Kia ? Wo Kahega Kyon Nahi Phir Wo Apne Dainy Taraf Dekhega Toh Use Siwaye Jahannum Ke Kuch Nazar Nahi Ayega, Phir Baye Taraf Dekhega Toh Siwaye Jahannum Ke Kuch Nazar Nahi Ayega, Hazrat Adi Radiallahu Ta'ala Anho Farmate Hai Ke Mene Nabi E Kareem ﷺ Ko Farmate Suna : Aag Sy Bacho Agar Che Ek Khazoor Hi Ki Khairat Dekar Ho, Toh Agar Koi Khazoor Na Paye To Wo Achi Baat Kah Kar (Aag Sy Bache), Hazrat Adi Radiallahu Ta'ala Anho Farmate Hai : Mene Ek Budiya Ko Haira Sy Safar Karte Hue Dekha Yaha Tak Ke Usne Khana Kabba Ka Tawaf Kia Aur Use Siwaye ALLAH Azwajjal Ke Kisi Ka Khauf Nahi Tha Aur Me Un Logo Me Shamil Tha Jinhone Kaisra Bin Harmaz Ke Khazane Fatah Kiye Aur

Sahih Bukhari Aur Ilme Ghaib

Agar (Aey Logo!) Tumhari Zindgi Lambi Hui To Tum Log Zaroor Use Dekh Logy Jo Nabi Abul Qasim ﷺ Ny Farmaya Hai.

Sahi Bukhari , Kitab Ul Manaqib Baab Alamat Ul Nabuwat Al Islaam

Ish Hadees Ke Rawi Hazrat Adi Hatim Tae Ke Bete Hai Jo Mash'hur Shakhi Guzra Hai, Un Teen Gaibi Khabaro Me Sy Do Gaibi Khabar Pura Hoty Dekha, Jab Ke Teesri Gaibi Ke Bare Me Farmaya Agar Tum Logo Ki Ummar Lambi Hui To Is Khabar Ko Pura Hoty Tum Dekhogy Ke Koi Zakaat Qabul Karne Wala Na Hoga Chunache Allama Aaini "Ummatul Qari 11/433 Imaam Bahqi Ke Hawale Sy Riwayat Karte Naqal Karte Hai Jisk Khulasa Yeh Hai Ke Teesri Gaibi Khabar Yun Puri Hui Ke Jab Ummar Bin Abdul Azeez Rehamtullah Allay Khilafa Bane To Zakaat Lene Wala Faqeer Dundhne Sy Bhi Na Milta Tha.

Al Hadees 26

Qaisar O Kisra Ki Halaaqat Ki Gaibi Khabar

Hazrat Abu Huraira Radiallahu Ta'ala Anho Sy Riwayat Hai Unhone Kaha Ke Rasoolallah ﷺ Ny Farmaya : Jab Kisra Halak Ho Jayega To Us Ke Bad Koi Kisra Na Ho Hoga Aur Jab Qaisra Halak Ho Jayega Toh Uske Baad Koi Qaisra Na Hogaaur Qasam Us Zaat Ki Jis Ke Qabze Me Muhammad (ﷺ) Ki Jaan Hai Tum Zaroor Un Dono Ke Khazane ALLAH Ki Rah Me Kharch Karogy.

Kisra Eraan Ke Badhshah Ka Laqab Tha Ek Badhshah Ke Marne Ke Bad Dusre Badhshah Ko Bhi Kisra Hi Kaha Jata Tha, Isi Tarah Firon Amalaq (Misr) Ke Badhshah Ko, Najashi Jabsha (Ethhopia) Ke Badhshah Ko Aur Tabah Yaman Ke Badhshah Ko Aur Khaqaan Turki Ke Badhshah Ko, Isi Tarah Qaisra Room Ke Badhshah Ko Kaha Jata Tha, Ek Ke Marne Ke Bad Dusre Ko Isi Naam Sy Yad Kia Jata Tha.

Tafseer Sawi Jild 1 Safah 17

Aap ﷺ Ke Zamana Mubaaraka Me Agar Che Qaisra Wa Kisra Ki Hukumaten Super Power Ki Haisiyat Rakhti Thi Lekin ALLAH Azwajjal Ke Mehboob ﷺ Ny Jo Gaibi Khabar Di Thi Puri Ho Kar Rahi Aur Qaisra Wa Kisra Ki Hukumatein Kahnniya Ban Kar Rah Gayi.

Ek Gaibi Khabar

AL Hadees 27

Hazrat Jabir Radiallahu Ta'ala Anho Riwayat Karte Hai Ky Ek Dafa Nabi E Kareem Sallauallaihsallam Ny Mujh Sy Farmaya : Kya Tumhary Pas Qalin Hai ? Mene Arz Kia Ke Humare Pas Qalin Kaha Sy Aayegi ? Irshaad Farmaya : Yad Rakho Anqareeb Tumhare Pas Qalin Hongy (Hazrat Jabir Radiallahu Ta'ala Anho Farmate Hai : Aaj Waqai Wo Waqt Aa Gya Hai) Jab Me Apni Biwi Sy Kahta Ho Ke Apna Qalin Mujh Sy Dur Karo To Wo Jawab Deti Hia Ke Kya Rasoolallah ﷺ Ny Yeh Nahi Farmaya Tha Ke Tumhare Pas Qalin Hongy, Ish Par Me Khamaush Ho Jata Ho.

Sahi Bukhari Kitab Ul Manaqib Baab Alamat Enabuwat Fi Al Islam

Imaam Hasan Radiallahu Ta'ala Anho Ke Bare Me Gaibi Khabar

AL Hadees 28

Hazrat Abubakar Radiallahu Ta'ala Anho Farmate Hai :
Ek Roz Nabi Kareem ﷺ Apne Humrah Imaam Hasan
Radiallahu Ta'ala Anho Ko Lekar Mimber Par Jalwa
Afroz Hue Phir Farmaya : Mera Yeh Beta Sardar Hai
Mujhy Yaqeen Hai Ke ALLAH Ta'ala Iske Jariye
Musalmaano K Do Giroh Me Sulah Karwa Dega.

Sahi Bukhari Kitab Ul Manaqib, Baab Alamat Al
Nabwut Fee Al Islaam

Mufsir Shaheer Mufti Ahmad Yar Khan Naeemi
Rehamtullahallay Farmate Hai :

Ish Farmaane Aali Me Is Waqiah Ke Taraf Ishra Hai Jo
Hazrate Ali Radiallahu Ta'ala Anho Ki Shahadat Ke Bad
Aur Imaam Hasan Radiallahu Ta'ala Anho Ki Khilafat
Ke Zamana Me Paish Aaya Ke Apke Hath Par 40000
Aadmiyon Nyr Bait Kar Li Thi. Qalit Aur Dar Sy Ap
Paak Thy, Ameer Muawiyah (Radiallahu Ta'ala Anho)
Sy Jung Ki Tayario Thi Ke Aap Ny Ameer Mauwiyah
Ky Haq Me Saltnat Sy Dastbardari Karli, Aap Ke Baaz
Sathiyo Par Yeh Bat Boht Gira Guzri Hata Ke Kisi Ny
Apse Kaha : Aey Musalmano Ke Aar ! Apne Farmaya :
Aar Naar Sy Behtar Hia, Sirf Is Khayal Sy Apne Yeh
Kaam Kia Ke Nana Jaan Ki Ummat Me Qatal Wa Khoon
Na Ho, In Dono Jamato Ko Musalmaan Farmane Me
Yeh Bataya Gya Ke Aameermauwiyah Aur Imaam
Hasan Radiallahu Ta'ala Anhuma Dono Aur In Dono Ki

Jamatein Musalmaan Ho Gayi, Bagawat Islam Sy Nahi Nikal Deti, Isiliye Fuqaha Farmate Hai Ke Bagi Ki Gawahi Qabul Hai, Bagi Ki Taraf Sy Qaza, Kabul Karna Jaiz Ha, Un Ke Qazi Ke Faisle Nafizz Hai, Is Sy Yeh Bhi Maloom Hua Ke ALLAH Ta'ala Ny Huzoor ﷺ Ko Ilm E Gaib Bakhsa Hai Ke Huzoor Ny Aane Wale Waqiye Ki Khabar Is Wazahat Sy Di, Yeh Bhi Maloom Hua Ke Huzoor Anwar ﷺ Ish Sulah Sy Razi Aur Khush Hai Yeh Bhi Maloom Hua Ke Imaam Hasan Ki Yeh Dast Bardari Sahi Hai, Dastbardari Durust Hai To Ameermuwaiyah Ki Saltnat Bhi Durusat Hai, Mazhab E Ahle Sunant Yeh Hai Ke Aawalan Ameermuwaiyah Bagi Thi, Imaam Hasan Ki Is Dastbardari Ke Baad Ap Pehle Sultaan Ul Musleemin Hue, Khilafat E Rashida Hazrat Imaam Hasan Radiallahu Ta'ala Anho Par Khatam Hui, Huzoor (ﷺ) Ke Mutlaq Taurat Wa Injil Me Khabar Di Gyi Thi Ke Unka Mulk Sham Hoga, Yeh Wahi Mulk E Sham Hai Jaha Ameermauwiyah Sultaan Thy.

Miraat Minajeeh Jild 8 Safah 164

Hazrat Ameer Muwiyah Radialahu Talha Anho Ke Bare Me Tafseeli Maloomat Hasil Karne Ke Liye Mufti Ahmad Yar Khan Naeemi Rehamtullahallauiy Ki Kitab Banaam "Ameermuwiyah" Radiallahu Ta'ala Anho Ka Mutlah Farmaye.

Al Hadees 29

Qayaamat Rak Ke Waqi'at Ki Gaibi Khabar

Hazrat Abu Huraira Radiallahu Ta'ala Anho Sy Riwayat Hai Ke Nabi E Kareem ﷺ Ny Farmaya : Us Waqt Tak Qayamat Qaim Na Hogi Jab Tak Ke Do Jamato Me Apas Me Ek Azeem Jung Na Ho Jaye Halake In Dono Ka Dawa (Deen) Ek Hi Hoga Aur Qayamat Us Waqt Tak Qaim Na Hogi Jab Tak Ke 30 Ke Kareeb Jhoote Dhokebaaz Shaks Zahir Na Ho Jaye Un Me Sy Har Ek Ka Dawa Hoga Ke Wo ALLAH Ka Rasool Hai.

Kitab Ul Manaqib Baab Alamat E Nabuwat Fi Al Islam
Mufti Shareef Ul Haq Amjadi Rehmatullah Allay Is Hadees Ke Tehat Farmate Hai

Shaurah Bayan Kia Hai Ke Agar Is Sy Murad Hazrat Ali Aur Hazrat Muawiyah Ke Darmiyan Hone Wai Intehai Khunrejzi Tabahkun Jung Safeen Murad Hai To Is Hadees Me Jis Jung Ki Khabar Di Jaa Rahi Hai Wo Waqeh Ho Chuki Hia(Phir Farmate Hai)

Dajjaal :-

Dajal Ka Asm Mubalgah Hai Is Ke Mani Qareeb Aur Dhooka Dene Ke Hai, In 30 Dajjalo Me Sy Kuch Guzar Chuke Hai, Maslan Museelma Al Kazaab, Asood Ansi, Mukhtar, Is Ke Elawa Aur Boht Sy Jhooty Mud Aaiyaan E Nabuwat Paida Hue Hai, Mazi Qareeb Me Gulam Ahmad Qadiyani Dajjal Hua Hai Aur Jo Baqi Hai Zaroor Hongy.

Sarkaar Ki Ata Sy Sahaba E Kiram KI Wus'at E Ilmi

Al Hadees 30

Hazrat Ujefa Radiallahu Ta'ala Anho Sy Riwayat Hai Ke Hazrat Ummar Bin Khatab Radiallahu Ta'ala Anho Ny Ek Dafa Sahaba E Kiram Radiallahu Ta'ala Anho Sy Dariyafat Kia Ke Tum Me Sy Fitna Ke Mutliq Rasoolallah ﷺ Ka Irshad Giram Kis Ko Yad Hai ? Hazrat Ujefa Ny Kaha : Mujhy Achi Tarah Yaad Hai, Hazrat Ummar Ny Farmaya : Bayan Karo, Waqae Tum Jaratmand Ho, Hazrat Ujefa Ny Kaha : Rasoolallah ﷺ Ny Farmaya Ke Admi Ka Fitna (Ajmaish) Is Ke Ahl Wa Ayal, Uske Maal Aur Uske Humsayo Me Hai, Jiska Kafaara Namaz, Khirat, Achi Bat Ka Hukm Karne Aur Burai Sy Manah Karne Sy Ho Jata Hai, Ummar Radiallahu Ta'ala Anho Ny Farmaya : Mene Is Fitna Ki Baat Nahi Ki Balke Us Fine Ke Bare Me Pucha Ho Jo Dariya Ki Mauj Ki Tarah Lahrayega, Arz Guzar Hue : Apko Is Fitne Ka Kya Khauf Hai Jab Ke Ap Ke Aur Uske Fitne Ke Darmiyaan Ek Band Darwaza Maujood Hai, (Hazrat Farooq E Aazam Radiallahu Anho Ny) Farmaya : Tordh Dia Jayega (Hazrat Ummar E Farooq Radiallahu Ta'ala Anho Ny) Farmaya : Phir To Wo Is Qabil Nahi Raheg Ke Usy Dubara Band Kia Ja Saky (Rawi Farmate Hai Hazrat Ujefa Radiallahu Ta'ala Anho Sy) Humne Pucha : Kya Unhe Darwazy Ka Ilm Tha ? (Hazrat Ujefa Radiallahu Ta'ala Anho Ny Kaha) : Han

Is Tarha Jaise Din Sy Pehle Raat Hone Ka Yaqeen Hota Hai Kyon Ky Uske Mutliq Mene Us Sy Esi Hadees Bayan Ki Thi Jis Me Galti Ka Shaiba Bhi Nahi (Rawi Hadees Farmate Hai) Humne Dar Ke Mre Is (Darwazy) Ky Mutliq (Hazrat Ujefa Radiallahu Ta'ala Anho Sy) Sawal Na Kia Balke Hazrat Musrooq Radiallahu Ta'ala Anho Sy Kaha Ke Ap Us (Darwazy) Ky Mutliq Puchhe, Is Par (Hazrat Masruq Radiallahu Ta'ala Anho Ny Pucha Wo Darwaaza Kon Hai ? Hazrat Ujefa Radiallahu Ta'ala Anho Ny Bataya Ke Wo Darwaza Hazrat Umar Thy, Radiallahu Ta'ala Anho.

(Sahi Bukhari, Kitab Ul Manaqib, Baab Alamat E Nabuwat Fee Al Islam)

Mazqura Bala Bukhari Shareef Ki Hadees Me Hazrat Farooq E Azam Aur Ujefa Radiallahu Ta'ala Anhuma Ke Darmiyan Ho Ny Wali Raz Wa Niyaz Ki Bato Sy Zara Andaja Lagaye Ke ALLAH Azwajal Ke Pyare Mehboob ﷺ Ki Sohbat Baa Barkat Sy Khawas Sahaba E Kiram Kis Tarah Mustaqbil Me Hone Wale Halat Sy Ba Khabar Thy, Is Hadees Shareef Ka Khulasa Yeh Hai Ke Jab Syedna Ummar E Farooq Radiallahu Ta'ala Ny Mustaqbil Qareeb Me Dariya Ki Mauj Ki Tarah Waqeh Hony Waly Fitny Ky Bary Me Sawal Kia To Is Par Hazrat Ujefa Radiallahu Ta'ala Anho Ny Wo Gaibi Khabar Sunai Jo Inhony Sarkar Do Aalam ﷺ Sy Suni Thi Aur Bardy Hi Yaqeen Ky Sath Jawaab Dete Hue Irshad Farmaya :

Ya Ameer Ul Momenenin Apko Us Sy Koi Harj Nahi ,
Aap Ky Aur Fitny Ky Darmiyan Ek Band Darwaza Hai.

Sharah Bukhari Hazrat Allama Ibne Hajjar Asqlani
"Fatah Ul Bari" (2/386) Me Tashrih Karte Hue Farmate
Hai Ke Hazrat Ujefa Radiallahu Ta'ala Anho Ke
Farmane Ka Maqsad Yeh Tha Us Aane Wale Fitno Me
Sy Koi Fitna Apki Zindgi Me Nahi Uthega.

Allama Ibne Hajjar Asqlani Phir Farmate Hai :

Goya Us Sy Murad Yeh Hai Ke Ek Ghar Hai Jis Me
Fitne Chhupe Hue Hai Aur Us Ghar Ka Darwaa Hazrat
Ummar Radiallahu Ta'ala Anho Hai Aur Dawaza Ka
Khulna Ap Radiallahu Ta'ala Anho Ki Shahadat Hai Pas
Jab Tak Hazrat Ummar Radiallahu Ta'ala Anho Hayat
Hai To Yeh Darwaza Bhi Band Hai, Us Fitne Ke Ghar
Me Sy Koi Fitna Nahi Niklega To Jab Ap Radiallahu
Ta'ala Anho Ki Shahdat Hogi Toh Us Fitne Ka Darwaza
Khul Jayega Aur Ghar Ke Andar Maujood Fitne Bahar
Nikal Ayegy.

Phir Hazrat Farooq E Aazam Radiallahu Ta'ala Anho Ny
Majeed Ek Sawal Kia :

Yeh Band Darwaza Khola Jayega Ya Toda Jaega ?

Hazrat Ummar Radiallahu Ta'ala Anho Ke Is Sawal Sy
Murad Yeh Ke Unki Tibih Maut Waqeh Hogi Ya Unhe
Shaheed Kia Jayega

Hazrat Ujefa Radiallahu Ta'ala Anho Ny Jawab Dia :
Nahi, Balke Tordha Jayega.

Yani Hazrat Ummar Radiallahu Ta'ala Anho Ko Shaheed Kia Jayega Is Sy Yeh Wajeh Hua Ke Hazrat Ujefa Radiallahu Ta'ala Anho Ko Is Bat Ka Yaqeeni Ilm Tha Ke Hazrat Ummar Radiallahu Ta'ala Anho Shaheed Hongy, Yeh Baat Ke Hazrat Ummar Radiallahu Ta'ala Anho Ko Apni Shahadat Ka Ilm Hazrat Ujefa Ke Batane Sy Hua Tha Ya Hazrat Ummar Radiallahu Ta'ala Anho Is Guftgu Sy Pehle Hi Apni Shahadat Ko Jante Thy ?

Iska Jawaab Allama Ibne Hajjar Asqalani Rehmatullah Allay Irshaad Farmate Hai :

Bukhari Shareef Ke Baad Bad Al Khalq Me Hazrat Ummar Radiallahu Ta'ala Anho Ki Hadees Guzar Chuki Hai Jis Me Is Baat Ka Zikr Hai Ke Hazrat Ummar Ny Nabi E Kareem ﷺ Ka Wo Khutba Suna Tha Jis Me Aap ﷺ Ny Makhluq Ko Ibteda Sy Janatiyon Ke Apne Apne Maqamat Me Dakhil Hone Ki Khabar Di.

Ish Tashrih Sy Maloon Hua Ke Jab Hazrat Ummar Radiallahu Ta'ala Anho Barah E Risaalat Rasool E Kainaat Fakhr Maujoozat ﷺ Ka Wo Khutba Sun Chuke Thy Jis Me Roz E Awal Sy Roz E Aakhir Tak Ke Tamaam Waqiat Bayan Kar Diye Gaye Thy To Bhala Hazrat Ummar Radiallahu Ta'ala Anho Sy Apni Shahadat Ki Mutliq Khabar Kaise Posheeda Rah Sakti Hai !

Yeh Shaan Hai Khidmat Gharo Ki Sarkar Ka Aalam Kya Hoga

**Rasoolallah ﷺ Ki Ata Sy Sahaba E Kiram Ka
Ilm E Gaib
AL Hadees 31**

Hazrat Jabir Radiallahut Alah Anho Sy Riwayat Hai Unhone Farmaya Ke Jab Ohad Ka Din Aaya Toh Mujhe Mere Walid Ny Raat Me Bulaya Aur Farmaya : Me Yahi Dekhta Ho Ke Nabi E Karim Sallauallahiwsllam Ky Ashaab Me Sy Me Sab Sy Pehle Saheed Kia Jaoga (Majeed Farmaya :) Me Apne Bad Kisi Ko Nahi Chor Raha Ho Jo Rasoolallah ﷺ Ke Elawa Mujhe Tum Sy Jayda Azeez Ho, Mujh Par Qarz Hai Use Ada Kar Dena Aur Apni Bahno Ke Sath Acha Sulook Karna (Hazrat Jabir Radiallahu Ta'ala Anho Farmate Hai:) Yani Phir Jab Humne Subah Ki To Sab Sy Pehle Saheed Hue Aur Ek Dusre (Sahabi) Ke Sathek Qabar Me Dafan Hue(Majeed Farmate Hai :) Phir Mera Dil Us Bat Par Raza Mand Na Hua Ke Unhe Dusry Sahabi Ke Sath Qabar Me Rahne Do Lehaja 6 Mah Ke Bad Mene Unhe Qabar Sy Nikala Wo Isi Tarah Thy Jaise Dafan Karne Ky Roz Thy Siwaye Ek Kaan Key.

Sahi Bukhari, Kitaaab Ul Janaza Baal Hal Yakhraj Al Mayyat Min Al Qabar Allahad La'altain

Ish Hadees Sy Pata Chala Ke Rasoolallah ﷺ Ki Gulami Ki Barkat Sy Sahaba E Kiram Ko Gaibi Khabaro Par Itlah Di Jati Thi.

Hazrat Abu Huraira Radiallahu Ta'ala Anho Ka Gaibi Khabar Janana

Al Hadees 32

(Rawi Farmate Hai) Mene Hazrat Abu Huraira Radiallahu Ta'ala Anho Ko Farmate Suna Ke Ap Farmate Hai Ke Mene Saadiq Wa Masduq ﷺ Farmate Hue Suna Hai Ke Meri Ummat Ki Barbadi Quraish Ke Lardko Ke Hatho Hogi, Marwan Ny Kaha : Larko (Ke Hatho) Sy ! Hazrat Abu Huraira Radiallahu Ta'ala Anho Ny Farmaya : Agar Tum Chaho To Me Un Me Sy Har Ek Ka Nam Wa Nasab Bata Sakta Ho.

(Sahi Bukhari , Kitab Ul Manaqib , Baab Alamat Al Nabuwat Fi Al Islam)

Subhanallah ! Mazkura Bala Hadees Me Zara Gaur Farmaye Ke Rasoolallah ﷺ Ky Sahabi Hazrat Abu Huraira Radiallahu Ta'ala Anho Ke Ilm Ki Wus'at Ka Kya Aalam Hai Ke Na Sirf Aaina Zamane Me Hone Wale Fitno Sy Wakif Hai Balke Har Fitnebaz Au Uske Khandan Unke Naam Sy Bhi Wakif Hai.

Mustaqbil Ki Gaibi Khabarein
Al Hadees 33

Hazrat Abu Huraira Radiallahu Ta'ala Anho Sy Riwayathai Ke Nabi E Kareem ﷺ Ny Farmaya : Qayamat Us Waqt Tak Qaim Na Hogi Jab Tak Tum Ajmiyon Ki Aqwam Khoz Aur Karmaan Sy Jung Na Kar Lo Jin Ke Chehre Surkh, Jinki Nakain Chapti Aur Aankhe Chhoti Hai, Unke Chehre Goya Pati Hui Dhalein Hai, Un Ek Jute Bhalo Ke Hongey
Sahi Bukhari , Kitab Ul Manaqib , Baab Alamat Al Nabuwat Fi Al Islam.

Al Hadees 34

Jabeer Bin Aadi Sy Riwayat Hai Ke Apne Farmaya Ke Hum Hazrat Anas Bin Malik Radiallahu Ta'ala Anho Ke Pas Aaye Aur Hume Hajjaz Bin Yusuf Ki Taraf Sy Jo Takalif Pohchein The Uski Sikaayat Ki Toh Ap Radiallahu Ta'ala Anho Ny Farmaya : Sabr Karo, Tum Par Jo Bhi Zamana Ayega Wo Pehle Wale Zamane Sy Bura Hi Hoga Yaha Tak Ke Tum Apne Rab Sy Ja Milo Aur Yeh Baat Mene Tumhary Nabi ﷺ Sy Suni Hai.

Sahi Bukhari, Kitab Ul Fitn

Fizamana Is Gaibi Khabar Ko Hum Bhi Pura Hoty Dekh Rahe Hai Ke Roz Ba Roz Zulm Me Ijafa Hota Chala Aa Rha Hai, Burai Naye Naye Andaz Ke Sath Bardti Chali Jaa Rahi Hai, Allah Azwajjal Hume Har Fitne Sy Mehfuz Farmaye.

Mustaqbil Ki Gaibi Khabar

Al Hadees 35

Hazrat Abdullah Bin Masood Radiallahu Ta'ala Anho Sy Riwayt Hai Ke Rasoolallah ﷺ Ko Farmate Hue Suna Hai Ke Tum Se Yahoodi Larai Karege Toh Tum Un Par Galib Aa Jaogy, Yaha Tak Pathar Bhi Kahega ! Aey Muslim ! Yeh Mere Piche Yahoodi Chupa Hua Hai Use Qatal Kar Dey.

Sahi Bukhari, Kitab Ul Manaqib, Baab : Almat Al Nabuwat Fi Al Islam
Sahaba Wa Tabaeen Ke Wasile SY Dua Karna Aur Fatah Paana

Al Hadees 36

Hazrat Abu Saeed Khudri Radiallahu Ta'ala Anho Sy Riwayat Hai Ke Nabi E Kareem ﷺ Ny Farmaya : Logo Par Esa Waqt Bi Ayega Ke Jab Wo Jihaad Karegy Toh Un Sy Pucha Jayega Ke Tum Me Koi Esa Shaks Bhi Hai Jisne Rasoolallah ﷺ Ki Sohbat Ka Sharaf Hasil Kia Ho ? Jawab Degy : Haan , Pas Wo Dushman Par Fatah Payegy Phir (Ek Zamana Esa Bih Ayega Ke) Log Jihad Karege To Unsy Pucha Jayega Ke Tumhare Darmiyan Kya Koi Esa Shaks Bhi Hai Jis Ny Rasoolallah ﷺ Ky Kis Sahabi Ki Shohbat Ka Sharf Hasil Kia ? Jawab Dege : Haan , To Unhe Bhi Fatah Di Jayegi.

Sahi Bukhari , Kitab Ul Manaqib

Baab Alamat Al Nabuwat Fi Al Islam

Al Hadees 37

Hazrat Shafeeq Sy Marwi Hai Apne Farmya Ke Me Abdullah Aur Abu Musa Ke Sath Tha, Mujhy Un Don Ny Bataya Ke Nabi E Pak ﷺ Ny Farmaya : Beshak Qurb E Qayamat Kuch Ese Din Ayege Ke Un Me Jahalat Utregi Aur Ilm Utha Lia Jayega Aur Un Me Haraj Ki Kashrat Hogi, Hirj, (Sy Murad) Qatal Hai.

Ish Hadees Shareef Me Sarkar Do Aalam ﷺ Ny Qurab E Qayamat Me Waqeh Hone Wali Buraiyo Ke Bare Me Gaibi Khabar Di Aur Fi Zamana In Gaibi Khabaro Ko Hum Pura Hote Hue Bhi Dekh Rahe Hai, Jahalat Aam Hai Aur Deen Ka Ilm Rakhne Wale Dunia Sy Kam Hoty Jaa Rahe Hai, Qatal Am Ho Chuka Hai, Ke Kisi Ki Jaan Mehfuz Nahi Isi Tarah Jo Aashar E Qayamat Sarkar Namdar ﷺ Ny Bayan Farmaye Hai Yaqeenan Ho Kar Rahegy Jo Qayamat Ki Nishaniya Bataye Toh Use Qayamat Ky Waquh Ka Ilm Nahi Ho Sakta Hai, Humare Sarkar ﷺ Ny Toh Hume Qayamat Ane Ka Din Tak Bata Dia Jaisa Ke Muslim Shareef Kitab Ul Jumuah Me Hai Ke Qayamat Jumuah Kke Din Ayegi Isi Tarah Digar Ahadees Sy Is Bat Ka Sabut Bhi Milta Hai Ke Qayamat Muharram Ke Mahine Me Aayegi, Agar Hume Humare Aqa Madni Mustafa ﷺ Qayamat Ke Waqeh Hone Ka San Bhi Bata Dete To Log Be Khauf Ho Jaty, Qayamat Ke Waquh Ke Waquh Ke Waqt Ko Chhupane Me Aur Kya Hikmat Hai , Use ALLAH Azwajjal Hi Janta Hai,

Jin Aayat Me Sarkkar ﷺ Ke Liye Qayamat Ke Waqeh Hone Ke Waqt Ki Nafi Ki Gayi Hai Us Sy Yad To Zati Ilm Ki Nafi Hai Ya Ayat Najil Hone Ke Waqt Ilm Ki Nafi Hai, Is Bat Ki Nafi Nahi Ke Sarkar Sallauallaihiwasallanne Dunia Sy Is Hal Me Parda Farmaya Ke Apko Qayamat Ke Waquh Ke Waqt Ka Ilm Ata Farma Dia Gya Tha.

Al Hadees 38

Mustaqbil Me Paida Hone Wale Dushmaana E Islam Ki Gaibi Khabar

Hazrat Abu Saeed Khudri Radiallahu Ta'ala Anho Farmate Hai Ke Jab Hum Rasoolallah ﷺ Ky Pas Thy Aur Ap Kuch Taqsim Farma Rahe Thy Ke Ap Ke Pass Chhoti Kokh Wala Ek Shakhs Aya Jo Bani Tamim Sy Tha Kahne Laga : Yaa Rasoolallah ﷺ ! Insaaf Kijiye, Huzoor Ny Farmaya : Teri Kharabi Ho, Agar Me Insaaf Na Karo To Aur Kon Insaaf Karega ?

Agar Me Adal Wa Insaaf Na Karo To Tu Khaib Wa Khasir Ho Jaye, Is (Ki Is Gustakhi) Par Hazrat Ummar (Radiallahu Ta'ala Anho) Ny Kaha : Ya Rasoolallah ﷺ ! Mujhy Ijazat Dijiye Me Is Ki Gardan Mar Do, Aap ﷺ Ny Farmaya : Ise Chord Do Ke Is Ke Kuch Sathi Hogy Ke Tum Apni Namazo Ko Inki Namazo Ke Muqabale Me Aur Rozo Ko Unke Rozo Ke Muqabale Me Haqeer Janoge, Yeh Quran Pardhegy Lekin Wo Unke Halaq Sy Niche Nahi Utarega, Yeh Deen Sy Ese Nikal Jayege Jaise Shikar (Hone Wale Janwar) Sy Teer Nikl Jata Hai, Agar Is (Teer) Ke Phal (Yani Nauk Dar Hise) Ko Dekha Jaye To (Khun Aur Gandgi Wagera Sy) Kuch Nahi Paya Jayega, Phir Is Ki Badnaseebi Ko Dekha Jaye To Tab Bhi Kuch Nahi Paya Jayega Aur Phir Uski Lakdi Ko Dekha Jaye Tab Bhi (Khun Aur Gandagi Wagera Sy) Kuch Na Paya Jayega, (Isi Tarah) Agar Teer Ke Par

Dekha Jaye To Us Par Bhi Kuch Nahi Paya Jayga Halake Wo Laid Aur Khun Ke Darmiyan Sy Guzra Hai, Un Ki Nishani Yeh Hai Ke Un Me Ek Kala Admi Hoga Jis Ka Baju Aurto Ke Pustan Ki Tara Ya Gosht Ke Luthhade Ki Tarah Hoga, Jab Logo Me Ikhtlaaf Paida Ho Jayegy Toh Us Waqt Yeh Log Nikalege, Hazrat Abu Saeed Khudri Radiallahu Ta'ala Anho Farmate Hai : Me Is Bat Ki Gawahi Deta Ho Ke Yeh Hadees Mene Khud Rasoolallah ﷺ Sy Suni Thi Me Gawahi Deta Ho Ke Hazrat Ali Bin Abu Talib Radiallahu Ta'ala Anho In Logo Sy Jung Ki Hai Aur Me Bhi Unke Sath Tha, Hazrat Ali Radiallahu Ta'ala Anho Ny Is Admi Ko Talash Karne Ka Hukm Dia Jab Use Laya Gaya To Us Me Wo Tamaam Nishaniya Mene Khud Dekhi Jo Nabi E Kareem ﷺ Ny Bayan Farmai Thi.

Sahi Bukhari, Kitab Ul Manaqib , Baab Alamat Al Nabuwat Fi Al Islam

ALLAHU Akbar ALLAH Azwajjal Ny Apne Habib ﷺ Ko Kaisi Azeem Ul Shan Wa Wus'at Ilmi Ata Farmai Hai Ke Aap Sallauallaihiwsalalm Ki Bargah Me Ane Wale Shakhs Ke Dil Ki Niyyat Aur Musataqbil Me Musalmano Me Fitna Karane Wale Jo Uske Khandan Ya Uske Tareeqe Par Chalane Wale Log Honge Un Fitnabazo Ki Alamat Tak Aap ﷺ Ny Bayan Farma Diye.

"Bukhari Shareef" Ki Ek Aur Hadees Me Is Me Aane Wale Shakhs Ka Huliya Kuch Ish Tarah Bayan Hua,

Phir Ek Aadmi Aage Bardha Jiski Aankhe Andar Dhansi Hue Aur Gaal Ubhare Hue Thy, Paishani Aage Ko Bhari Hui Thi, Dharhi Gani Aur Sar Munda Hua Tha.

Sahi Bukhari, Kitab Ahadees Ul Ambiyah

Allama Ali Ul Qadri Is Hadees Ki Sharah Me Farmate Hai :

Chote Pehlo Wale Ko

دو الخويرة

Kahte Hai , Yeh Shakhs Qabila Bani Tamim Sy Taluq Rakhta Tha Is Qabile Ke Haq Me ALLAH Ta'ala Ka Farman Najil Hua Hai (Tarjuma E Kanjul Imaan)

(Aur Un Me Sy Koi Wo Hai Ke Sadqe Batane Me Tum Par Taan Krta Hai To Gar Un Me Sy Kuch Mile To Razi Ho Jaye Aur Na Mile To Jabhi Wo Naraz Hai)

Yeh Shaks Munafiq Tha (Jaisa Ke Uski Gustakhi Sy Zahir Hai) , Usne Apne Alfaz Do Mani Wale Istimal Kiye Jaisa Ke Munafiq Ki Aadat Hai, Bazahir Mani Yeh Thy Ke Aap Sallauallaihiwsalalm Ata Karne Me Barbari Kijiye Yani Har Ek Ko Yaksa Dijiye Magar Us Ki Niyat Yeh Thi Ke Ap Insaaf Kijiye Zulm Na Kary (Yani Aap Sallauallahiwsallam Zulm Kar Rahe Hai, Haq Dar Ke Haq Ko Mar Kar Dusre Gair Haqdar Ko De Rahe Hai, Maz'allah

Is Ki Yeh Baat Haqeeqat Me Aap ﷺ Ki Nabuwat Ka Inkar Tha Ke Nabi Kabhi Bhi Zulm Nahi Karta)

Halake Aap ﷺ Jab Kisi Ko Ata Farmate To Jis Qadr Samne Wale Ki Haajat Hoti Ya Us Ke Faqe Wagera Ke Aitbaar Sy Use Ata Farmate Thy, Huzoor Aqdas ﷺ Ny Uske Dil Ke Irade Ko Noor E Nabuwat Ya Fara'ast Batni Ya Qarinya Kalam Sy Jaan Lia Aur Farmaya : Teri Kharabi Ho, Agar Me Insaaf Na Karoga To Kon Insaaf Karega ?

(Jab Hazrat Ummar Radiallahu Ta'ala Anho Us Gustakh Ki Gardan Tan Sy Juda Karni Chahi To Aap ﷺ Ny Use Maaf Kar Dia) Is Sy Aap Sallauallaihiwsalalm Ke Husn E Akhlaaq Ka Pata Chalta Hai Kyon Ke Aap Sallauallaihiwsalalm Kisi Sy Apni Zaat Ke Liye Intqaam Nahi Lete, Kyon Ke Usne Aap Ko Mukhtib Kar Ke Kaha Tha : (A'adal) Yani Insaaf Kar, Aur Ek Riwayat Me Ata Hai Ke Usne Kaha : ALLAH Sy Dar, Ek Dusri Riwayat Me Hai Ke Usne Kaha Ke Is Taqseem Me Insaf Sy Kam Nahi Lia Gaya Hai, Usne Kuch Bhi Kaha Ho Behar Haal Yeh Kalmaat Shan E Risalat Me Sarih Gustakhi Hai (Is Gustakhi Ki Wajh Sy Use Qatal Karna Huzoor ﷺ Ka Haq Tha Aap Sallauallaihiwsalam Ny Apna Haq Maaf Farma Dia Isliye Use Qatal Bhi Na Kia Gya.

"Miraat Ul Minhajeeh" Magar Aaj Koi Yeh Bakhwas Kary To Use Murtad Qarar De Kar Qatal Kia Jayega.

Mirqaatul Mafaatiyah Safah 220 Jild 10

Rawi E Hadees Ny Is Aane Wale Shakhs Ki Ek Alamat Yeh Bhi Batai Ke Wo Mahluq Alar'as Yani Us Ka Sar Munda Hua Tha Is Par Allama Al Qari Likhte Hai :

Us Shakhs Ka Sar Mundana Akhsar Sahaba Ke Amal Ki Khuli Mukhlifat Thi Ke Wo Hazrat Apne Saro Par Baal Rakhwaya Karte Thy, Ahram Sy Bahar Hone Ke Siwa Apne Saro Ko Mundwaya Nahi Karte Thy Siwaye Hazrat Ali Karamullah Ta'ala Waj'ah Ke Wo Akshar Sar Munda Dia Karte Thy.

Mirqa Tul Mafatiyah Jild 10, Safah 322

Yani Sahaba E Kiram Rizwanullah Allahim Ajme Ka Sha'aar Sar Par Pure Baal Rakhwana Tha Jab Ke Khawarji Aur Unki ITEBA Karne Walo Me Sy Kisi Ek Ki Sar Mundana Aadat Nahi Thi Balke Unki Sari Jamaat Ny Apni Nishani Sar Mundana Banali Thi, Lehaja Humare Liye Zaroori Hai Ke Ese Logo Sy Apne Aap Ko Aur Apni Aaulad Ko Bachaye Jinhone Apne Aqaid Aur Alamat Khawarij Ki Tarah Bana Li Hai.

Hadees Mazkur Me Khawarij Ki Darz Zail Gaibi Khabare Di Gayi Hai :

1

Tum Apni Namazo Ko Unki Namazo Ke Muqabale Haqir Janoge.

2

Tum Apne Rozo Ko Unke Rozo Ke Muqabale Haqir Janoge.

3

Yeh Quran Boht Pardege Lekin Wo Unke Halaq Ke Niche Nahi Utarega.

4

Deen Sy Ese Nikal Jayege Jaise Teer Shikaar Sy Guzar Kar Nikal Jata Hai.

5.

Unme Ek Kala Aadmi Hoga Jis Ka Ek Baju Aurat Ki Pistaan Ki Tarah Hoga Ya Goshat Ke Luthhre Ki Tarah Hoga.

6

Jab Logo Me Ikhtlaaf Paida Ho Jayege To Us Waqt Yeh Log Nikalege.

In Nishaniyon Me Yeh Nishani Bhi Bayan Ki Gayi Ke Log Deen Sy Ese Nikal Jayege Jaise Teer Shikar Hone Wale Janwar Sy Guzar Kar Nikal Jata Hai.

Is Mishal Me Khawarij Ko Us Teer Ki Tarah Bataya Gya Hai Jo Shikar Hone Wale Janwar Ke Pure Jism Me Dakhil Ho Kar Teezi Sy Bahar Nikal Jaye Aur Us Teer Par Janwar Ke Khun Goshat Wagera Ka Bilkul Ashar Na Hua , Murad Yeh Hai Ke Jaie Teer Apne Makhtalif Ajaza Ke Sath Us Janwar Ke Jism Ke Sare Ijza Sy Guzar Kar Nikala Jata Hai Magar Bawajood Iske Yeh Teer Khud Us Janwar Ke Khun Sy Rangin Nahi Hota Ese Hi Khawarij Log Islam Me Aakar Islam Sy Nikal Jayege, Is Tarha Ke Un Me Islam Ka Koi Ashar Na Hoga.

1. Khawarij Kon

2

Unka Aqeedah Kya Tha?

Unhone Hazrat Maula Ali Karamullah Wajh Ul Karim Sy Kyon Jung Ki ?

Is Bare Me Ulma Farmate Hai :

Yeh Khwariji Log Awalan Hazrat Ali Murtaza Radiallahu Ta'ala Ke Lashkr Ke Sipahi Thy Aur Jaan Wa Maal Qurban Karte Thy, Jab Hazrat Ali Radiallahu Ta'ala Anho Ny Hazrat Ameer Muawiyah Radiallahu Ta'ala Anho Sy Sulah Ki To Yeh Log Hazrat Ameermuawiyah Radiallahu Ta'ala Anho Sy Bugz Wa Adawat Me Itne Barde Ke Hazrat Ali Radiallahu Ta'ala Anho Mutnfar Ho Gaye, Jab Hazrat Ameermuawiyah Radiallahu Ta'ala Annho Ny Sulah Ke Liye Hazrat Ummar Wa Ibnne Aas Radiallahu Ta'ala Anho Ko Hukm (Sulah Karne Wala) Banaya Aur Hazrat Ali Radiallahu Ta'ala Anho Ny Abu Musa Ash'ari Radiallahu Ta'ala Anho Ko Hakam Banaya To Un Kharji Logo Ny Kaha Ke Hazrat Ali Aur Hazrat Muawiyah Radiallahu Ta'ala Anhuma Dono Mushrik Ho Gaye Kyuon Ke Un Hazrat Ny ALLAH Azwajjal Ke Siwa Kisi Ko Apna Hakam Banaya Hai, Zati Aur Atai Ka Faraq Mitate Hue Sahaba Radiallahu Ta'ala Anhum Ko Mushrik Thahrane Ke Liye Yeh Aayat Pardte Thy :

Tarjumah

Hakam To Sab ALLAH Hi Ka Hai

Al Yusuf

Lekin Quran Shareef Ki Is Aayat Ke Munkar Hogy Jis Me Bando Ko Hakam Banane Ki Ijazat Di Gayi Hai, ALLAH Azwajjal Farmata Hai

Tarjuma :

To Ek Panch (Sulah Karne Wala) Mard Walo Ki Taraf
Sy Bhejwa Aur Ek Panch Aurat Wali Ki Taraf Sy.

Al Nisa

Jis Tarah Aj Bhi Kuch Log Zati Aur Atai Ka Farq Kiye
Bagair Musalmano Ko Musrhrik Banae Ke Liye Quran
Shareef Ke Baaz Ayatein Pardte Hai Aur Baaz Ayato Sy
Inkar Kar Dete Hai, ALLAH Azwajjal Ki Ata Sy Bhi
Huzoor Sallauallaihiwsalam Ke Liye Ilm E Gaib Ky
Manane Walo Ko Mushrik Samjte Hue Apne Batil
Aqeeda Ko Sabit Karne Ke Liye Unhe Yeh Auat To Yad
Rahti Hai

Tarjuma : Tum Farmao Gaib To ALLAH Ke Liye Hai
Al Yunas

Lekin Quran Azim Ki Wo Ayat Jis Me Is Bat Ka Bayan
Hai Ke ALLAH Azwajjal Ny Apne Habib ﷺ Ko Ilm E
Gaib Ata Farmaya Hai Wo Yad Nahi Rahti

Aur Yeh Nabi Gaib Batane Me Bakhil Nahi.

Al Takweer

Tarjuma :

Gaib Ka Janane Wala To Apna Gaib Kisi Par Zahir
Nahi Karta Siwaye Apne Pasandida Rasoolo Ke

Al Jin

Ese Log Agr Zati Aur Atai Ka Faraq Man Lete To Hargiz
Quran Ki Ayato Ke Unhe Inkar Na Karta Pardta Aur

Musalmano Ko Mushrik Kahne Sy Mehfuz Rahte, Al Humdullilah Hum Ahle Sunnat Wa Jammāt Zati Wa Atai Ka Faraq Mante Hue Dono Ayato Par Imaan Laye Be Shak Zati Ilm E Gaib ALLAH Azwajjal Ke Siwa Kisi Ko Nahi Aur Uski Ata Sy Uske Pasandida Rasool Ko Bhi Ilm E Gaib Hai.

Khawarij Ki Tadad Dus Hazar Thi Awalan Hazrat Abdullah Ibne Abbas Radiallahu Ta'ala Anho Khawarij Ke Darmiyan Tashreef Le Gaye Aur Unhe Zati Aur Atai Ka Farq Samajate Hue Farmaya Ke Beshak Haqeeqai Hakam To ALLAH Azwajjal Hai Lekin Uski Ata Sy Uske Bande Bhi Hakam Hai Auyr Daleel Me Mazkura Ayat Paish Farmaui (Ayat Roman Me Nahi Likh Raha) Hazrat Abdullah Ibne Abbas Radiallahu Ta'ala Anho Ke Samjane Par Paanch Hazar Khawrijio Ny Tauba Karli Baq 5000 Hazrat Maula Ali Radiallahu Ta'ala Anho Ki Talwar E Zulfqaar Sy Mare Gaye, Hazrat Maula Ali Radiallahu Ta'ala Anho Is Jihad Sy Fariig Hue To Khawrijio Ki Lashein Bhikhri Pardi Thi Bazahir Yeh Log Quran Pardne Wale Thy Hazrat Ali Radiallahu Ta'ala Anho Ny Apne Sathio Ke Ius Bat Ka Yaqeen Dilane Ke Liye Humne Un Logo Ko Qatal Kia Hai Jin Ke Bare Me Rasoolallah ﷺ Ny Irshad Farmaya Tha Ke Deen Sy Ese Nikal Jayege Jaise Teer Shikar Hone Sy Nikal Jata Hai (Aur Jin K Bare Me Farmaya Tha :) Inki Nishani Yeh Hai Ke In Me Ek Kala Admi Hoga Jis Ka Ek Baju Aurat Ki Pistan Ki Tarah Ya Gosht Ke Luthre Ki Tara Hoga, Is Shakhs Ki Lash Talash Karne Ka Hukm Dia Talash

Basyaar Ke Bad Lash Mili Jo Ke Boht Si Lasho Ke Dher Me Dabi Hui Thi Bilkul Wahi Alamnat Maujood Thi Jo Ke Huzoor Anwar Sallaualalihwisallam Ny Irshad Farmai Thi, Is Sy Bardh Kar Rasoolallah ﷺ Ke Ilm E Gaib Ka Kya Sabut Hoga, ALLAH Azwajjal Hume Haq Kabul Karne Ki Taufeeq Ata Farmaye.

Aamen

Miraat Ul Manajeeh Jild 8

In Aalamat Ko Dekhne Ke Bad Ho Sakta Hai Ke Kisi Ke Zahan Me Yeh Sawal Aye Ky Khawarji Log To Hazrat Ali Radiallahu Ta'ala Anho Ke Zamane Paida Hue Siwaye Chand Ke Sab Mar Diye Gaye To Kya Dobara Unhi Alamato Wale Kharji Log Paida Ho Sakte Hai ? Is Sawl Ka Jawab Mindarja Zail Hadees Shareef Me Mulhija Farmaye :

Hazrat Shareek Bin Sha'hab Sy Marwi Hai Ke Meri Tamana Thi Ke Me Kisi Sahabi E Rasool ﷺ Sy Milo Aur Un Se Kahwarij Ke Bare Me Pucho Chunache Meri Mulaqat Eid Ke Roz Hazrat Abu Huraira Aslami Radiallahu Ta'ala Anho Sy Hui, Ap Apne Sathio Ke Humara Thy , Mene Un Se Pucha Ke Kya Rasoolallah ﷺ Sy Apne Khawarij Ke Bare Me Kuch Suna Hai ? Apne Farmaya : Ke Mene Apni Ankho Sy Rasoolallah ﷺ Ko Dekha Hai Aur Apne Dono Kano Sy Yeh Suna Hai : Ek Din Rasoolallah ﷺ Ke Pas Mal E Ganimat Laya Gaya, Apne Use Taqsim Farmaya , Jo Ap Ke Daye Thy Aur

Baye Thy Unhe Dia Aur Jo Piche Thy Unhe Nahi Dia Chuanche Piche Sy Ek Shakhs Khada Hua Usne Kaha : Aey Muhammad Tune Taqseem Me Adal Nahi Kia , Wo Shakhs Kala Tha Aur Uska Sar Munda Hua Tha Aur Do Safed Chadren Us Par Thi (Us Ke Is Gustakhana Jumle Par) Rasoolallah ﷺ Gazabnak Hue Aur Farmaya : Mere Bad Mujh Sy Bardh Kar Tum Aadil Na Paoge Phir Farmaya : Akhri Zamane Me Ek Qaum Nikalegi Goya Yeh Bhi Un Me Sy Hai, Jo Quran Boht Pardegi Lekin Un Ke Gale Sy Niche Nahi Utrega, Islam Sy Ese Nikal Jayege Jaise Teer Shikar Sy, Unki Alamat Sar Mundana Hai, Yeh Nikalte Rahege Hata Ke Inka Akhri Giroh Masih Dajjal Ke Sath Nikalega To Jab Tum Un Se Milo To Unhe Qatal Karo Aur Jaan Lo Ke Yeh Bad Tarin Makhluq Hai.

Sunan Nisaee , Kitab Ul Tahreem Ul Ladam

"Nisaee" Sahi Ahadees Ki 6 Mash'hur Kitabo Me Sy Hai, Is Hadees Sahreef Sy Malum Hua Ke Khawarij Log Qayamat Tak Nikalege, Unki Fasad Angezi Khatam Nahi Hogi, Yeh Musalmano Sy Humesha Larte Rahege Aur Kuffar Wa Mushrikin Ke Sath Rahege Yaha Tak Ke Jaab Masih (Kana) Dajjal Nikalega To Uske Sath Bhi Yahi Log Hogy, Khawarij Aur Uski Pairwi Karne Wale Giroh Ki Janiib Sy Musalmano Par Kufr Wa Shirk Ka Fatwa Laga Kar Unhe Qatal Karne Ke Waqiat Tarikh Ka Alamnaak Hisa Hai, Agar Koi Is Bare Me Tafseeli Maloomat Hasil Karna Chahta Hai To Wo Mufti Abdul

Qayum Hajrawi Ki Mash'hur Tasneef "Tareekh Najd W Hijaz" Ka Muta'ala Kare Ya Najam Mustafai Sahab Ke Risala "Manjil Ki Talash" Aur "Dastaan Arab" Ko Pardhe Jis Me Nihayat Aasan Juban Me Haqaiq Ka Mudalal Andaaz Me Bayan Kia Gyaa Hai.

Najd Se Shaitan Ka Sing Zahir Hoga

Al Hadees 39

Hazrat Abdullah Ibne Ummar Radiallahu Ta'ala Anhumayn Sy Riwayat Hai Ke Rasoolallah ﷺ Ny Dua Farmai : Aey ALLAH Humare Liye Humare Sham Me Aur Humare Yuman Me Barkat Ata Farma (Hazrat Abdullah Bin Ummar Radiallahu Ta'ala Anho) Ny Farmaya : Baz Logo Ny Arz Kia: Aur Humare Najd Me ? Rasoolallah ﷺ Ny Dubara Farmaya : Aey ALLAH ! Humare Liye Humare Sham Me Aur Humare Yuman Me Barkat Ata Farma, Phir Ar Kia Gya : Aur Humare Najd Me ? Hazrat Abdullah Bin Ummar Radiallahu Ta'ala Anhumayn Ny Farmaya : Rasoolallah ﷺ Ny Galiban Tisri Martaba Farmaya : "Waha Zalzal Aur Fitne Hoge Aur Waha Sy Shaitan Ka Sing Nikalega".

Allama Aaini Rehamtullah Allay Farmate Hai :

Hadees Me Farmaya Jana Waha Yani Najd Me Shaitan Ka Sing Niklega Shaitani Giroh Aur Shaitani Jamaat Nikalegi.

Ummadtul Qari Jild 5

Ek Aur Maqam Par Imaam Bukhari Riwayat Karte Hai Hazrat Ibne Ummar Radiallahu Ta'ala Anho Ka Bayan Hai Ke Unhone Rasoolallah ﷺ Sy Suna Ke Aap Sallauallaihiwsalam Mushriq Ki Janib Muh Karke Farma Rahe Thy :

Khabardaar Ho Jao Ke Fitna Idhar Hai, Jahan Sy Shaitan Ka Sing Nikalega.

Ummadtul Qari Me Sharah E Bukhari Allama Badr Ul Deen Aaini Rehmatullah Allay Is Hadees Tehat Aqwal Naqal Karte Hue Kahte Hai :

Najd (Madine Sy) Mushriq Ki Janib Hai.

In Ahadees Sy Bhi Maloom Hua Ke Nabi E Kareem ﷺ ALLAH Azwajjal Ki Ata Sy Qayamat Tak Hone Wale Waqiat Sy Bakhabar Hai, Is Nauyat Ki Ahadees Bukhari Wa Muslim Aur Digar Ahadees Sahi Me Bakashrat Hai Bil Khusus Bukhari Sharef Me "Baab Alamat Al Nabuwat Fi Al Islam Aur Abwab Al Fitana" Sy Majeed Ahadees Likhi Ja Sakti Hai, Humare Pyare Aqa Madni Mustafa ﷺ Ny Jitna Humare Haq Me Behtar Khayal Farmaya Hume Mustaqbil Me Ane Wale Fitno Aur Khatro Sy Humari Bhalai Ke Liye Khabardar Farma Dia, Qayamat Ki Nishaniya, Qayamat Ke Roz Hone Wale Waqiat, Jannat Aur Dozakh Ke Ajaabo Ka Tazkira Yeh Sab Gaib Hi Toh Hai.

Aqa E Namdar ﷺ Dozakh Sy Nikalne Wale Aakhri Jannati Ko Bhi Jante Hai

Al Hadees 40

Hazrat Abdullah Bin Masood Radiallahu Ta'ala Anho Sy Riwayat Hai Ke Rasoolallah ﷺ Ny Farmaya Ke Dozakh Sy Nikalne Walo Me Sy Akhri Nikalne Wale Ko Aur Jannat Me Aakhri Dakhil Hone Wale Ko Me Achi Tarah Sy Janta Ho, Ek Shaks Aage Sy Gashit'ta Hua Nikalega To ALLAH Farmayega : Ja Jannat Me Dakhil Ho Ja, WO Waha Jayega, Use Khayal Ayega Ke Jannat Bhari Hui Hai, Wo Wahan Sy Laut Ayega, Kahega : Ya Rab ! Mene Jannat Bhari Hui Pai, ALLAH Phir Farmayega : Ja Jannat Me Dakhil Ho Ja, Wo Waha Jayega, Use Khayal Ayega Ke Jannat Bhari Hui Hai, Wo (Dubara) Laut Ayega, Kahega : Yaa Rab ! Mene Jannat Bhari Hui Pai, Us Sy Farmayega : Jaa Jannat Me Dakhil Ho Ja Kyon Ke Jannat Me Tere Liye Dunia Ke Barabar Balke Us Sy Bhi 10 Guna Hai Tere Liye 10 Dunia Ke Barbar Hai, Wo Kahega : Kya Mujh Sy Tamsakhar Karta Hai Ya Mujh Sy Hansi Karta Hai Halake Tu Badhshah Hai To Mene Rasoolallah ﷺ Ko Dekha Ke Huzoor ﷺ Hanse Hata Ke Ap ﷺ Ke Dandan E Mubaarak Nazar Ane Lage, Kaha Jata Tha Ke Yeh Jannat Walo Me Adna Darja Ka Hoga.

Sahi Bukhari, Kitab Ul Irqaaq, Baab Safit Al Jannat Wal Naar

Al Humdullilah Ahsana Ba Ata E Rab Ul Aalamin Rahmtulil Aalamenen ﷺ Ke Liye Ilm Makaan Wama

Yakun Aur Gaibi Mushahidat Ke Sabit Me "Bukhari Shareef" Sy 40 Ahadees Bayan Hue, ALLAH Tabarak Wal Ta'ala Jise Hidayat Ata Farmaye Uske Liye Ek Huruf Kafi Hai Aur Jise Apni Rahmat Sy Dur Karde Us Ke Liye Daftar Bekar Hai, Jis Ki Aankhe Phut Gayi Ho Use Chamkata Hua Suraj Dikhai Nahi Deta, In Sha ALLAH Is Talif Ke Muta'ala Sy Jaha Ahle Imaan Ke Imaan Me Majeed Mazbuti Hasil Hogi Wahi Nabi Kareem ﷺ Ke Ilm E Gaib Ke Bare Me Jubandarji Aur Aur Bukhari Ki Rat Lagane Walo Ke Liye Ek Itmaam E Hujjat Hoga Ke Al Humdullilah Ahle Sunnat Ke Aqaid Ki Buniyad Mehaz Qise Kahaniya Nahi Hai Balke Humare Aqaid Quran Wa Hadees Sy Sabit Hai, ALLAH Azwajjal Sy Dua Hai Ke Hume Marte Dum Tak Ahle Sunnat Wa Jammat Sy Wabsta Rakhe Aur Beadabo Ke Shar Sy Sada Mehfooz Rakhe, Sabz Sabz Gumbad Ke Saye Tale Imaan Wa Anafiyat Ke Sath Maut Naseeb Farmaye Aur Jannat Ul Baqi Me Madfan Aur Jannat Ul Firdaus Me Apne Mehboob Ka Pados Nasib Farmaye.

Aameen

Talib E Dua

Armaan Manjothi Noori

**Roman Urdu Mein Humari Dusri Kitabein
Aur Rasail :**

Bahaar -e- Tehreer (Ab Tak 12 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna
Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq

Aurat Ka Janaza

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Huzoor Ki Shaan In The Quraan

Husne Mustafa Aur Kalame Raza - Mufti Ahmad Yaar

Khan Nayeemi Rahimahullahu Ta'ala

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam -

Huzoor Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang

Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?
Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar
Khan Nayeemi Rahimahullahu Ta'ala
Chand Ghair Motabar Kitabein - Maulana Hasan Noori
Tirmizi (Part 1)
Aaiye Namaz Seekhein (Part 1)
Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar
Khan Nayeemi Rahimahullahu Ta'ala

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